

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XLI, No. 5
WHOLE NO. 1024

May 11, 1929

PRICE 10 CENTS
\$4.00 A YEAR

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Chronicle

Home News.—Unseemly quarrels marred the sessions of both House and Senate. The first occurred on April 26 in the House, when a large number of Representatives,

Congressional Activities Republican and Democrat, broke into vigorous and apparently spontaneous applause at a chance mention of the killing of a twenty-one-year-old driver of an automobile fleeing from dry agents. This incident shocked a large section of the country. The other occurred in the Senate on May 1, when Senator Heflin forced to a vote his resolution condemning those who rioted against him at Brockton, Mass., on March 18, where he had delivered a speech while a large section of the city was celebrating St. Patrick's Day. The vote against Heflin's resolution was 71-14,* most of his supporters being found among so-called Klan States or bolters from Smith. Efforts were made to prevent Senator Heflin from further outbreaks, without avail, and there was no prospect that his violence would abate during this session. After the House passed its farm bill along the lines of the Hoover plans for a farm board supplying money to cooperatives and stabilization corporations, the Senate still continued to debate the bill presented to it by its own Agricultural Commit-

tee and containing the debenture plan. Senator Nye, one of the Farm Bloc, came out against the plan but Senator Norris continued to rally around him a group determined on its acceptance. The farm-relief agitation was intimately linked with tariff revision, since the farmers were also demanding relief in that direction. There was, however, no organized opinion in favor of downward revision but rather a demand for upward revision of the farm schedules. It was doubtful, however, that they would obtain this without yielding on upward revision of industrial schedules, which would probably nullify any relief they might receive in other directions.

On April 30, in Washington, after an important series of conferences with almost all the Democratic Senators, John J. Raskob, Chairman of the National Committee,

Democratic Plans announced that he would establish permanent headquarters in Washington.

This would be under the direction of an executive committee whose chairman, he announced, was Jouett Shouse. The purpose of this headquarters would be to centralize and broadcast Democratic opinion. Mr. Raskob also reported that the \$1,500,000 deficit had been reduced to about \$800,000.

Austria.—After many unsuccessful attempts by a dozen political leaders to settle the quarrels that have left the Republic without a leader, a parliamentary committee

Steerwitz Drafted asked Dr. Ernst Steerwitz, industrialist and member of Parliament, to suggest a basis for a new Ministry which would end the parliamentary confusion. This man of limited political experience immediately entered into conversations with the Social Democrats, the Agrarians and the Pan-Germans in an effort to bring about a lasting compromise. Owing to his active participation in the Heimwehr, it was necessary to break down the suspicions of the Socialists; while his attitude towards "Anschluss" made him quite acceptable to the Pan-Germans.

The result was more successful than had been anticipated. The two smaller parties definitely settled upon the names of their candidates for the new coalition Cabinet.

Cabinet Selected The Landbund selected Vincenz Schumy, a Carinthian landowner, for the post of Vice-Chancellor. The Pan-Germans re-appointed Herr Schuerff, the Minister of Commerce, and Herr Slama, Minister of Justice. Both parties, however, made their support conditional; the former insisting on a stricter ban on the importation of Polish pigs, the latter demanding assurance that the new Chancellor would recog-

nize the new marriage laws. The May Day celebration delayed a final settlement.

China.—On April 24, bandits murdered three Catholic American missionary priests of the Passionist Order, at Chenki, in the Hunan province. The victims were the

**Bandits
Murder
Passionists** Rev. Walter Coveyou, of Petosky, Mich.; the Rev. Clement Seybold, of Dunkirk, N. Y., and the Rev. Godfrey Holbein, of

Baltimore, Md. It will be recalled that complaints had been made to the Nationalist Government a week earlier by Bishop O'Shea when the Catholic chapel at Nagoyuan, Kiangsi, was destroyed, and that in consequence all missionaries were warned to retire from South Kiangsi, North Kwantung, and Kwangsi, bordering on Hunan. It was understood that the assassinations were reported to the American State Department which, it was anticipated, would take action dependent on there being "any responsible authorities to proceed against." All the murdered priests were young, being under thirty-four years of age. Fathers Seybold and Holbein had been four years in China; Father Coveyou only went there last summer.

On May 1, President Chiang Kai-shek, after having completed the rout of the Wuhan rebels and consolidated the Nanking civil Government in Central China, returned

**Shantung
Still
Unsettled** to Nanking. At once he summoned the State Council to special session to con-

sider the Shantung situation, which passed into a new phase with the withdrawal of General Sun Yang-chen from Tsinan-fu, the capital, and his resignation as the Shantung Provisional Governor. Rumors of a new outbreak were quite widespread, though the President denied that there had been any split between himself and Marshal Feng. Definite news of Feng's movements was not available, but it was reported that he was concentrating his followers in Hunan. Announcements from Tokio indicated that arrangements were complete for the Japanese evacuation of the Shantung area by May 25. Press dispatches from Dairen announced that Marshal Chang Tsung-chang, former Shantung War Lord, whose rebellion in that province had lately failed, was refused permission to land at the Japanese port.

France.—Forehand measures on the part of the police in the capital and its suburbs resulted in comparative quiet on May Day. Close to 3,000 agitators were locked up,

**May Day
Quiet** with the result that most of the radical meetings scheduled failed to take place for lack of speakers. The Communist

Deputy, Doriot, was among those arrested. Over 100 foreigners previously deported were also taken in the round-up, and steps taken to expel them again.—The measure for the restoration of the residue of Church properties alienated by the Government since 1905, which passed the Chamber by a vote of 331 to 258, cannot become effective till passed by the Senate when it resumes its sessions in June. Only a small part of the original, which was appraised at more than \$80,000,000, remains in the possession of the Government today.

Great Britain.—In connection with the General Election, a campaign of enlightenment was carried on by the Catholics of England and Wales in regard to their grievances about the Government support of

Catholic Education and the Election Catholic schools. In addition to this campaign, a set of questions was ad-

dressed to the Parliamentary candidates of all three parties, with the understanding that Catholic support would be given or withheld in accordance with the answers given. A definite pledge advocating the Catholic position was sought from the Labor party. In a private and confidential instruction sent to Labor candidates, the committee appointed to investigate the matter stated that the candidates "should not give any specific pledges." The committee believed that the question of better financial treatment in regard to the non-provided schools would, at this time, lead to "the religious strife and embitterment that accompanied the passing of the 1902 Act," that is, the Act which Catholics are striving to amend. The Labor party, however, agreed that, should it win at the General Election, it would hold a conference of the various educational interests involved with a view to changing the present legislation. It was felt that the Labor pronouncement would lessen the chances of some of the Labor candidates in the election.

The Bishops of England and Wales issued a statement defining the Catholic attitude on education and the State. This declaration did not touch on the question at issue,

Statement of Bishops namely, the financial support to be given to non-provided schools; it was basic, however, to an understanding of the Catholic position, and was offered as a guide to the Catholic voters. This statement is worthy of being recorded here in full:

In view of the approach of a General Election, the Archbishops and Bishops of England and Wales deem it well to remind all Catholic voters of the principles which underlie the Catholic attitude on education, so that in giving their votes such electors may act in conformity with Catholic teaching and tradition in this matter of vital importance.

1. It is no part of the normal function of the State to teach.
2. The State is entitled to see that citizens receive due education sufficient to enable them to discharge the duties of citizenship in its various degrees.

3. The State ought therefore to encourage every form of sound educational endeavor, and may take means to safeguard the efficiency of education.

4. To parents whose economic means are insufficient to pay for the education of their children, it is the duty of the State to furnish the necessary means, providing them from the common funds arising out of the taxation of the whole community. But in so doing the State must not interfere with parental responsibility, nor hamper the reasonable liberty of parents in their choice of schools for their children. Above all, where the people are not all of one creed, there must be no differentiation on the ground of religion.

5. Where there is need of greater school accommodation, the State may, in default of other agencies, intervene to supply it; but it may do so only "in default of, and in substitution for, and to the extent of, the responsibility of the parents" of the children who need this accommodation.

6. The teacher is always acting *in loco parentis* never *in loco civitatis*, though the State, to safeguard its citizenship, may take reasonable care to see that teachers are efficient.

7. Thus a teacher never is, and should never regard himself or allow himself to be so regarded. Whatever authority he may possess to teach and control children, and to claim their respect and obedience, comes to him from God through the parents, and not through the State, except in so far as the State is acting on behalf of the parents.

8. It is their wish that all candidates seeking the votes of Catholics should be approached, not only by letter but in an interview, in order that the dispositions of such candidates may be explored in the light of the above stated principles.

The Hierarchy, furthermore, advised the Catholic voters to interview candidates on their position.

Hungary.—The determination of Hungary to bring about a modification of the Treaty of Trianon was renewed in symbolic form by the creation of a "national revision flag".

Revision Flag Retaining the green, white and red of the national emblem, the new symbol of hope is emblazoned with three letters "R"; one for Lord Rothermere, a British champion of the Hungarian cause; another for the eminent journalist, Rakoszi, and the third representing the aspirations for revision. Thus Hungary displays its determination to regain the sixty-eight per cent of pre-War territory and the fifty-nine per cent of population which were cut off by the Treaty of Trianon.

Italy.—Early sessions of both houses of Parliament were devoted to organization and election of officers. S. Luigi Federzoni, former Minister of Colonies, who was

Parliament Organizes appointed to the Senate last Fall by the King, was elected its President. For President of the Chamber of Deputies the members chose S. Giovanni Giurati, the Premier taking over his portfolio as Minister of Public Works. On April 30, the lower house took up the revision of laws called for by the treaty and Concordat with the Vatican.

Jugoslavia.—Rumors that the dictatorship was doing nothing in fulfilment of its first promises partially died down when a start was made by reducing the number of ministries from twenty-four to eighteen.

Dictatorship A "general post" of *shupans* (prefects), was created to nullify party influence.—A Croatian professor and student were shot dead on April 27 by Jugoslav gendarmerie as they tried to escape across the Austro-Jugoslav frontier line. Reports as to their character were conflicting; but they appeared to be Communists.—Charges of high treason were brought on April 24 against the Croatian émigré, Dr. Ante Pavelitch, and his companion, M. Perketch, on account of their alleged attempts to stir up émigré Croatians and Macedonians against Serbia.

Mexico.—By May 1, the Escobar revolt had almost ended. General Topete, the real political leader of the revolution, had fled to the United States, and Generals

Revolt Ended Escobar and Caraveo were expected to follow. Thus ended a military uprising which had carried with it more than twenty Mexican Generals. Beginning on March 3, the

military chiefs in eight States had broken with the Government. General J. M. Aguirre, in the State of Vera Cruz, was the first to fall, when deserted by his troops. He was executed. General Escobar occupied Monterey, Saltillo and Torreon successively, but temporarily. He was then maneuvered into the State of Chihuahua, where converging armies forced him to retire. Meanwhile a drive down the west coast fell because of dissension among rebel leaders. Escobar and Caraveo joined the troops in Sonora, where the same converging strategy broke up their resistance. In none of all these phases of the revolt was there a real pitched battle and the loss in lives was small. The principal material loss to the country was to the railroads, because the rebels not only blew up strategic points but destroyed miles of the lines in Chihuahua, Sinaloa and Sonora. The *Renovadores* under General Gorozieta continued their struggle for religious liberty in Jalisco. At last reports they were stubbornly resisting against overwhelmingly superior forces, though they were well armed for the first time since they began, two years ago. On May 1, President Portes Gil made a statement designed to attract American support for his Government. He promised an "absolutely free" election in November. For these elections there is only one candidate of moment, Pascal Ortiz Rubio, a Government supporter. It was expected that ex-President Calles would remain in the Government as Secretary of War since reorganization of the army was essential to Government victory at the polls.

Nicaragua.—Congress, sitting in special session at the call of President Moncada, passed a bill to impose a tax on the net profits of the railroad. Though controlled by

Congress the Government, the railroad is incorporated in the United States under the management of the J. G. White Management Corporation of New York. It was hoped at Managua that the new bill would divert money from Washington.—The President declared Saturday, May 4, a national holiday, commemorative of the conclusion of hostilities of the Tipitapa agreement of 1927, consequent on the mission of General Stimson as President Coolidge's personal representative.

Poland.—With Marshal Pilsudski's "Colonels Group" serving as the strong men in the new Cabinet political peace seems to have been secured. Prime Minister Swit-

Political Peace alski's announcement that there was to be no change of politics with the change of Government helped to create a peaceful atmosphere in spite of present economic difficulties. It was a matter of doubt whether the "Colonels" in the Government would be able to command the rebellious forces in the Pilsudski camp and resist the temptation of a new *coup d'état*, which some of the Marshal's followers have been rather anxiously expecting.—The Archbishop of Wilno, Msgr. Jalbrzykowski, issued a pastoral letter pleading for help for the rural population north of Wilno which is in desperate need because of the failure of last year's harvest and the unusually severe winter. The Archbishop's appeal was directed to all Polish Catholics

whether at home or in America. Local relief committees were organized in each parish.

Rome.—The annual meeting of the Superior Council of the Pontifical Society for the Propagation of the Faith, held in Rome in April, was the occasion of a special audience granted by the Holy Father to the President and assembled national directors. The Holy Father expressed his satisfaction at the spread of the work of the missions and the zealous cooperation of the national units in the work of the propagation of the Faith. The contributions to the work last year, according to the Fides Service, exceeded 54,000,000 lire (about \$2,850,000), an increase over the preceding year of about \$350,000.—On May 1, His Holiness received in private audience His Eminence Cardinal O'Connell, of Boston, who led a Holy Year pilgrimage of 250 American Catholics. The Pontiff congratulated Cardinal O'Connell on the religious freedom enjoyed by Catholics in the United States.

Venezuela.—Though an unconfirmed report, via Bogota, Colombia, through the Associated Press, stated that Venezuelan revolutionary troops, commanded by General Arevalo Cedeno, had occupied the town of Oriza, a report from Colon, Panama, announced that President Gomez had requested Superintendent Whitmore of the Pan-American Airways, who had just returned from Venezuela, "to tell the outside world there has not been a shot fired in Venezuela since 1908, when I assumed Presidential power, and that the times of strife are over forever."

League of Nations.—A second surprise was offered to the members of the Preparatory Disarmament Commission, sitting in Geneva, by Ambassador Hugh S. Gibson, chief of the American delegation, on April 26, when he announced that the United States was withdrawing all objection to the exclusion of trained reserves as part of army effectives; thus abandoning the position the Americans have heretofore maintained. This, Mr. Gibson made plain, was clearly a concession, done on the principle that the spirit of bargaining should be banished, and that all should "lay their cards on the table."

Favorable reactions followed at once on the American proposal. Count Massigli, the French delegate, declared that the "situation had profoundly changed," and that

France would be "more than ever ready" to make "every concession in her power."

The Japanese delegate, N. Sato, expressed also hearty agreement. On April 27 the Commission decided to drop the question of reserves from their agenda. The attitude of the "volunteer" Powers, such as Great Britain, Holland, Sweden, Germany and Russia, appeared to be that they were willing to "stand aside" and allow the "conscript Powers" to show how effectively land armaments could be reduced by their system. Strong protests, however, against the exclusion were made by Count

Bernstorff, the German delegate, stating that Germany had already made concessions; but he finally expressed agreement. M. Litvinov, the Soviet delegate, was conciliatory.

Uncertainty still prevailed as to further discussion of the American naval proposals. Reports indicated that a special conference, with civilian delegates, of the naval

Naval Discussions Powers, would be held in the autumn. A pamphlet issued by the British Labor party urged that the high seas should be closed only by international agreement (the second of Wilson's Fourteen Points), and expressed satisfaction with the American proposals. America's policy was welcomed by Sir Austen Chamberlain at an election meeting on April 26. Bitter comments, however, were made by the *Börsenzeitung* and other German papers.—On April 30 Lord Cushendun announced that the British Government adhered to the Geneva Protocol of 1925 against the use of poison gas, on condition of reciprocity.—Italian objections were raised against the French proposal to consider home and colonial troops separately.

Reparations Question.—No decisive developments occurred while the committee of experts were awaiting a further reply—expected to be given about May 3—to the representations that were said to have been made to Dr. Schacht by Owen D.

Marking Time Young. The probable loss of German credit if the reparations negotiations were allowed to lapse; the satisfactory condition at present of the German gold reserve; and the need of an agreement in order to maintain the proposed international bank were some of the arguments alleged to have been used. The National Foreign Trade Council of the United States was quoted on April 2 as discounting Dr. Schacht's claim of Germany's need of controlled areas for obtaining raw materials, on the ground that the United States obtained what was needed in this respect in the field of open competition. In the meanwhile, a cash shortage was reported in Germany. Berlin rumors varied between entire scepticism, and hope that the negotiations might be resumed.

Thoughtful people are asking why we have not among Catholics more scientists of the productive type, as against those multitudes of mere absorptive scholarship. Next week, Francis W. Power, a chemist, will present one side of the problem.

John Gibbons will be remembered as the middle-aged Londoner who made an unaided pilgrimage to Lourdes. He tells some more of his experiences next week. Incidentally, he is now making a similar pilgrimage to Rome.

The next of our series of teacher talks for teachers will be by Sister M. Josephine, O.S.U. It will be called "The Teaching of Joy."

Do pastors and educators appreciate the need of cooperating with the newspapers so that Catholic news will be fairly presented? Calvert Alexander, a former newspaper man, will answer in "The Apostolate of Publicity."

A M E R I C A

A-CATHOLIC-REVIEW-OF-THE-WEEK

SATURDAY, MAY 11, 1929

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

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SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.
Telephone: Medallion 3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

"Religious Rebels" in Mexico

MIXED cleverly in with handouts which our press transmitted us from Mexico City about the recent revolt were divers obscure references to certain armed bodies operating in Jalisco and Durango, who were called "religious rebels" or *Cristeros*, a term of derision (for Catholics) with a long and discreditable life in Mexican history. At different times, Calles was represented as about to "exterminate" them, a promise which drew severe condemnation from the *New York Evening World*.

What is the truth about these "religious rebels"?

Since January, 1927, there have been operating in about ten States of Mexico, but with most success in Jalisco, groups of young men under arms, who chose for their battlecry, *Viva Cristo Rey!* "Long Live Christ the King!" They have been fighting, frankly, for religious liberty, which is denied all citizens of Mexico. Unfortunately, bandit groups on occasion also used the cry, to deceive their victims, and Calles did not hesitate to profit by it, and our newspapers obediently played his game.

During the recent revolt, these "rebels" were more active, since every available soldier of the Government was needed to crush Escobar. Their leader, General Gómez, did not make common cause with the Escobar rebels, nor could he well have done so. His demands were for a return to the Constitution of 1857, while they were as much men of the Social Revolution of 1917 as Calles and Portes Gil, and their revolt was a mere falling-out with their erstwhile associates over the spoils. Everyone who has not an axe to grind and knows anything about Mexico, knows this elementary fact.

Now there are apparent, here and there, efforts to distort these facts, and, of course, to turn them against the Catholic Church. Certain questions merit attention.

Is there anything wrong about fighting for religious liberty or other fundamental liberties? Of course not, if they are really denied, if there is no other way of regaining them, and if there is any chance by fighting of regaining them.

Is religious liberty denied in Mexico? Read Francis McCullagh's humiliating book, "Red Mexico." Because of certain minor slips for which not he but his publisher was responsible, an attempt has been made to discredit this fearful summing-up against the criminals of Mexico. It can be assured that his *requisitory* is ninety-nine-percent true, which is a good record for human achievement.

Is there no other way than fighting of regaining religious liberty in Mexico? Apparently not; certainly not as long as Calles has anything to say about it. Negotiation after negotiation has failed with him.

Is there any chance of regaining religious liberty by fighting in Mexico? The Editor of this Review has always loyally told his Mexican friends that there is not, for the reason that, granted the control which our Government has over Mexico, the United States would throw all its resources on the side of Calles, as soon as their movement proved alarming, and hinder them from having any success. This was verified in another instance, the case of Escobar.

Is there any justification for throwing away lives on such a foolhardy enterprise? There are passes in men's lives when logic does not rule, but desperation. Such a pass had come to millions of Mexicans. And there is this to be said, that the heroic deaths of the "religious rebels," often in horrible torments—for prisoners are taken only to be executed—might have been expected to call the attention of the world to their plight and rouse a world-wide cry of horror which would have put an end to the infamy of it all.

The cry of horror did arise—in Europe, Asia, Africa, Australia and South America, but not in the United States, where alone it would do any good. The press did not function in its historic task of unmasking tyranny, for these particular victims were only Catholics and, besides, there were too many interests at stake to allow the sight of blood or cries of torture to mar the sweet picture of good will.

Does the Catholic Church, then, condone revolution? Under the three conditions listed above it does. This doctrine is not restricted to the Catholic Church, however; it is the foundation doctrine of the American Republic: "When a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security." Thus the Declaration of Independence.

Is the Catholic Church, then, through its higher authorities, ordering and guiding a revolution in Mexico? It is not. None know this better than the Mexican Government and our own. When certain lay Mexican Catholics, in December, 1926, demanded of the Mexican Bishops that they adhere to revolution, they were met with determined refusal. This is on the record. Furthermore, the Holy See sent a definite prohibition to Churchmen to take part, directly or indirectly, in armed revolt. The Mexican Bishops themselves, on various occasions, have furthered this prohibition. Portes Gil himself, on May 1, acknowledged this and the falsity of the contrary charge.

What Mexican Catholics are doing, they are doing as Mexican citizens, on their own personal authority, and the Church authorities are entirely alien to it.

Meanwhile, we may resign ourselves to outbursts of indignation abroad against the United States. Observers there see more clearly than we do the ultimate trend of the American policy of intervention, and the present moral implications of it. It is futile for our publicists to talk of Portes Gil and Calles representing "constitutional government" in Mexico, when everybody knows that their government is a flagrantly unconstitutional one and based on a constitution which is no constitution, except by force. All of Mexico's present ills come from that. The fact that our Government keeps this unconstitutional government in power is not lost on people abroad.

"Rights Must Be Respected"

TO the casual reader of the Catholic publication, it may seem that Catholic editors invariably support the workingman in any dispute, whether his cause be just or not. Probably an inclination to "take sides" without any over-careful scrutiny of the evidence does exist. Reviewing the history of labor's struggles in this country, the average editor feels safe enough in assuming that (unless organized capital has been baptized with justice and charity overnight) the worker who complains of a wrong, has a wrong of which not he only, but the community as well, ought to complain.

However, nothing is ever settled, as Lincoln was fond of remarking, until it is settled right. Were all Catholics and, in particular, the clergy, to throw the weight of their influence invariably to labor, and to announce a conclusion in advance of the evidence, many serious wrongs would result. Considered as parties to a contract, or to a process, neither capital nor labor can claim precedence in strict justice. Each has rights, and rights, we are taught by Leo XIII in his labor encyclicals, "must be religiously respected, wherever they exist."

In these few words the principles which must be kept clearly in mind in every labor dispute are clearly laid down. In the differences which have arisen between capital and labor, the law of claw and talon, of revenge and reprisals, invoked by all the contenders, has too often made even an armistice impossible. When either capital or labor enters upon a contract, or upon the solution of existing difficulties, with the reservation, expressed or implied, that it simply will not recognize a right which the other party may claim in justice, the "matter" is not "settled right" and cannot be. Labor will yield, because it must; in isolated instances, perhaps the same is true of capital. But resentment smolders and at the first untoward incident it flames out, and war ensues, in which neither party respects the most sacred rights of the other.

There are corporations in this country which steadily refuse to admit the right of workers to form free unions for mutual protection. That refusal, as Leo XIII shows, constitutes a denial of a natural right which not even the State itself may destroy. By sole right of superior power, they impose the "yellow-dog contract" upon

their employes, and as a condition of employment, make demands in the form of long hours and hazardous occupation, which no man can in conscience yield. For there are things in which, as Leo again teaches, no man is master of himself, but God only. The worker yields, because he must, or starve. Such corporations are undoubtedly guilty of grave violations of justice and charity.

On the other hand, the worker, too, may be guilty of injustice. He may foment a strike, when the issue can easily be settled by peaceable means. He may defraud his employer by not giving honest service in return for a just wage. He may sin against charity, and even against justice, by taking advantage of an employer's financial difficulties. He, too, must remember that the owner has rights which must be religiously respected, and learn that scrupulous respect for others enables him to demand with a clear conscience respect for his own rights.

Woman's Place

AGENTLE CRITIC takes us to task for writing that "woman's place is in the home."

Our reply must be a denial and an appeal to the record. Woman's place is wherever Almighty God wishes her to be. That is the Catholic position in this matter, and it is ours. She may be a queen on her throne, like Elizabeth of Hungary, or a nun in a cloistered cell, like the Little Flower. She may lead armies, with Joan of Arc, or scour pots and pans in the kitchen, like Zita the serving maid, or she may be one of those millions who praise God and reach a high place in Heaven by sewing patches on Johnny's trousers and caring for half a dozen other children, and by always having a nice supper ready when her husband comes home at night.

It really does not make much difference where she is or what she does. What counts is that she is where God wishes her to be and that she fulfils the duties which there fall to her lot.

That is the fundamental principle. As to its application, especially in these transitional days—in which we may be passing over to chaos—there is room for difference of opinion.

In our judgment, the steady growth of women workers outside the home is not a healthful sign. That so large a proportion of women have become wage earners does not strike us as an indication of progress. It is, rather, an indication of an economic system under which the normal head and provider, the father, is unable to support a family. It does not see that for women to be in factories and shops, toiling in some instances for seventy-two hours per week, and in many cases at night, is good either for the workers themselves or for the best interests of the community.

Respect for women is one of the factors which make civilization possible. That respect is not heightened when women contend with men for jobs, and are placed on the same footing with men as wage earners. Like the Sisters of St. Vincent de Paul, every good woman carries her cloister with her. But it is difficult to keep that cloister secure in the modern shop, office, and factory.

But, fundamentally, the evil of women in gainful occupation lies deeper. Gainful occupation means in a vast majority of cases no family, a small family, or a neglected family. It means that woman is taken from the work of home making which she alone can do satisfactorily, and put at an occupation which any man can do as well, or better. This deordination affects not only the individuals immediately concerned, but society itself.

Tomorrow is Mothers' Day. The effect of the system which compels women to work for a bare living in mills and factories is to eliminate mothers and homes. We trust that the millions who will receive Holy Communion tomorrow for their mothers will likewise register a resolution to do what they can to pull down the system which forces women into gainful occupations. God will take care of the special vocations, but the place for nine out of every ten women is in the home. And as things now are, it is impossible for some of the nine to follow the vocation in which they will more easily secure their own salvation, and be a source of blessing to all with whom they come in contact.

Some Prohibition Costs

ACCORDING to figures submitted by the Baltimore *Sun*, the Federal Government will spend approximately \$50,000,000 during the next fiscal year to enforce Prohibition.

As Federal appropriations go, \$50,000,000 is not a huge sum. But for "general law enforcement" the Government has appropriated only \$42,000,000. Thus this one statute costs \$8,000,000 more than all the other Federal statutes combined. And at that, it is not enforced.

For the conduct of foreign relations and for the protection of American interests abroad, the Government will require less than one-third the sum it uses in its vain attempt to keep drink from citizens who are determined to drink.

The financial aspects of Federal Prohibition may be said to be both positive and negative. The Government loses the millions which it spends on the enforcement of the Volstead legislation, and it also loses the hundreds of millions which it once received from the internal revenue tax on alcohol. In the last five years before Prohibition the legitimate trade in alcoholic beverages netted the Government more than a billion dollars. Since the advent of Prohibition, the money which went to the Government, goes to the bootlegger.

But the chief cost of Prohibition cannot be measured in dollars. More than ten years ago, Chief Justice Taft expressed the fear that under Federal Prohibition, the control of the trade in liquor would be taken from law-abiding citizens to be put in the conscienceless control of the criminal classes. His fear has been justified. But not all the crime is committed by the hijacker and the bootlegger. "In the name of the law, they tap private wires," writes the editor of the Knoxville *News-Sentinel*, referring to the Prohibition agents, "they run Federal speakeasies, they deceive girls, they shoot innocent motor-

ists, they sink foreign ships and drown foreign sailors, and they kill defenseless women." And raising his voice for the edification of the dry South, the editor asks, "In the name of the law, what next?"

The answer to that question must be considered by the committee on investigation which the President has promised. Perhaps they can find one which fits the facts. But if they assume that the Volstead Act is a rule of reason promulgated by competent authority for the common good, which will shed nothing but blessings upon the country if sternly enforced, we fear that they will not. The investigation might in that case as well be turned over from the start to the Anti-Saloon League.

The Foreign Correspondent's Mumpsimus

THE bounds of the Haskervilles and other foreign correspondents of the American press are going beyond limits. Now and then a Roman correspondent who knows the difference between an acolyte and a concordat is found. But as a rule, it is not considered necessary that the American representative understand anything of the language of the people with whom he lives, or of their history, or of their religion. Knowing nothing, he will not be hampered by facts, and may unleash his fancy.

Mr. David Darrah, of the Chicago *Tribune*, is not the worst of these offenders. Yet even he will now and then demand that a popular belief, or what he takes to be a popular belief, pass muster for fact. An instance in point was his insistence, some months ago, that the opinions of a magazine published in Florence, were the opinions of the Society of Jesus. Promptly brought to book, Mr. Darrah reluctantly relinquished his old mumpsimus of fiction for this new sumpsimus of fact. It was a popular belief, he retorted, that the publication was edited by the Jesuits. And the tone of his communication was that, in some inexplicable manner, his simple straightforwardness has been distorted by the wiles of the Jesuits.

In itself the point is of little importance; it is amusing rather than vital. But lately Mr. Darrah has wandered into Spain, and of all countries under the sun Spain is the best calculated to bring out any lurking mumpsimus. Mr. Darrah has discovered that what is equivalent to a revolution is taking place in the Peninsula: to wit, the monks and nuns are leaving the monasteries to go out to take care of the sick and the helpless.

It is to be feared that Mr. Darrah is far too guileless to be a foreign correspondent. The contemplative monks and nuns are in their monasteries, and there they are likely to remain. But not all Religious are monks and cloistered nuns. Some Orders were founded to carry on works of mercy. They visit jails, conduct hospitals, and maintain orphanages and homes for old people. Others teach in elementary and high schools. These Orders—using the term in its technical and in its broader sense—were working in Spain for some centuries before the inquisitive Mr. Darrah came across the border. They did not begin as soon as they saw him, and they will continue long after the day—which, we hope, is distant—when Mr. Darrah is gathered to his fathers.

Professor Barnes' "Three-in-One"

FRANCIS P. LEBUFFE, S.J.

PROFESSOR BARNES has written a great deal of late on the subject of religion. His articles have appeared in many magazines and thousands have thus been introduced to his views. It is hardly likely, however, that many have made a comparative study of these articles. As luck would have it the present writer took up three of Professor Barnes' articles within the space of a few hours. These articles were: *Current History* (March): "Orthodox Belief Incompatible With Modern Science"; *Forum* (April): "The Passing of Supernaturalism"; *Scientific Monthly* (May): "The Role of Religion in a Secular Age." Note well—March, April, May.

Usually when one writes for different magazines on the same subject, one is careful to vary one's verbal expression. But here in these articles were whole passages repeated word for word, sentence for sentence. These are here set out in parallel columns for the reader's own appraisal. It may be noted, however, that no attempt has been made to find out every single repetition. This would be tedious and profitless. The article from the *Scientific Monthly* is taken as the basis of comparison:

Scientific Monthly (p. 431, col. 2—p. 432, col. 1):

Society can not continue to be looked upon as the testing-ground for the scheme of salvation but must be viewed as the means whereby man may, through cooperative endeavor, work out institutions and cultural traits designed to make his mundane existence ever more efficient, decent, happy and beautiful. The criterion of the good life is its relative contribution to the realization of such a mundane ideal. In the new outlook there would seem to be no good but human desires and their satisfaction, though we should recognize that the satisfaction of desires may well express themselves (*sic*) in ever higher forms of manifestation and must be guided ever more perfectly by science and esthetics. (18 lines.)

Scientific Monthly (p. 431, col. 2):

We may survey the heavens and thereby cultivate terrestrial humility and cosmic reverence, but in our life aspirations and achievements we are thrown back solely upon our earthly habitat. (5 lines.)

Scientific Monthly (p. 432, col. 2):

He discovers families in dire

Forum (p. 205, col. 2):

Society can not continue to be regarded as the testing-ground for the scheme of salvation; it must be viewed as the means whereby man may, through cooperative endeavor, work out institutions and cultural traits designed to make his mundane existence ever more efficient, decent, happy, and beautiful. The criteria of the good life must be sought in the relative contribution of every human act and policy toward the realization of this mundane and human ideal. In the new outlook there can be no good but human desires and their satisfaction, though we must recognize that the satisfaction of desires may well express itself in ever higher forms of manifestation and may be guided ever more perfectly by science and esthetics.

Forum (p. 205, col. 1):

We may survey the heavens and thereby cultivate terrestrial humility and cosmic reverence, but in our life aspirations and achievements we are thrown back exclusively upon our earthly habitat.

Forum (p. 205, col. 2):

The secular commentator discovers families in dire poverty

poverty, and the world approaching the saturation point in population growth which may well turn humanity back into barbarism, as a result of the necessity for a struggle for bare existence—all on account of an archaic religious prejudice against birth control and population limitation. (8 lines.)

and the world approaching the saturation point in population growth, which, by accentuating the bare struggle for brute existence, may well turn humanity back into barbarism—all because of an archaic religious prejudice against birth control.

Since space is limited we shall merely indicate the other repetitions, showing at the end of each the number of lines that are repeated almost word for word:

Scientific Monthly (p. 432, col. 2): *Forum* (p. 206, col. 1):
The candid observer . . .

The candid observer . . .
human happiness. (21 lines.)

Scientific Monthly (p. 430, col. 1): *Forum* (p. 205, col. 1):
Man is portrayed as primarily . . .
essentially a theological or spiritual entity . . . future salvation more certain.

Scientific Monthly (p. 432, col. 1): *Forum* (p. 205, col. 2):
The scientist looks . . . here
on earth. (20 lines.)

Scientific Monthly (p. 432, col. 2—p. 433, col. 1): *Forum* (p. 205, col. 1):
He observes . . . in heaven.
(11 lines.)

Scientific Monthly (p. 433, col. 2): *Current History* (p. 895, col. 1):
The fact that Pasteur, Mendel . . . orthodoxy. (22 lines.)
. . . The fact that men like Pasteur, Mendel . . . orthodoxy.

Scientific Monthly (p. 434, col. 1): *Forum* (p. 208, col. 2—p. 209, col. 1); Cf. also *Current History* (p. 892, col. 1):
The scientist, natural or social . . . fields. (24 lines.)
The natural and social scientist . . . premises.

Scientific Monthly (p. 440, col. 1): *Forum* (p. 209, col. 2):
The writer believes that . . .
facts. (26 lines.)

Scientific Monthly (p. 440, col. 2): *Forum* (p. 208, col. 1):
Yet it is a noble quest . . .
humanity. (9 lines.)

Scientific Monthly (p. 441, col. 1): *Forum* (p. 210, col. 1):
In short, the new religion . . .
hygiene. (6 lines.)

Easily the worst instance—too long by far to quote—of this word-for-word repetition is that found in the *Scientific Monthly*, p. 430, col. 2 to p. 431, col. 2 (97 lines), which is repeated word for word in *Current History*, p. 886, cols. 1 and 2.

There are thus found in the *Scientific Monthly* for May 281 lines which have appeared before word for word.

It is fortunate that the *Scientific Monthly* does not pay for its articles.

Other parallels, not word for word, but unwarrantably close are: *Current History*, p. 887, col. 1, and *Forum*, p. 206, col. 2; *Current History*, p. 889, col. 2 and *Forum*, p. 208, col. 2; *Current History*, p. 890, col. 1 and *Forum*, p. 207, col. 2; *Current History*, p. 892, col. 1 and *Forum* p. 208, col. 2—p. 209, col. 1.

Just two questions seem to be in order: (1) Does Mr. Barnes consider it an "anti-social" act to use carbon-copy articles on the public? (2) Did the editor of the *Scientific Monthly* know that 281 lines of the article had appeared word for word in the *Forum*? And did he and the editor of the *Forum* know of Mr. Barnes' "original" in the *Current History*?

The Freiburg Passion Play in New York

ADRIAN PEYTON

OUTSIDE of the Hippodrome—former home of stupendous spectacles and, until one week ago, home of spectacular vaudeville—an immense crowd surged from the curb to the ticket-takers. To pass through this milling mob of high-hatted gentlemen and low-necked ladies required the use of elbows and shoulders, of threat or apology, of a will to win the doors. Morris Gest had brought the original cast of the Freiburg Passion Play from Germany to Sixth Avenue, and David Belasco had personally directed the presentation. This first night promised to be a piquant feast for the curious-minded. Here was a medley made up of a medieval Catholic play, of a modern Catholic cast, of an American Jew internationally famed for his gorgeous productions, of a huge Hippodrome heavy with the aroma of theatrical memories, and of a sophisticated audience of New York first-nighters. To blend these elements would truly be a miracle.

Within the lobby, the odor of incense marked the first transition from the crowded entrances without. Cathedral walls of stone replaced the garish adornments of the former Hippodrome. Sacred paintings and medallions were on the walls and shaded the lamps. High over the proscenium arch the figure of Christ gleamed in white. A request was posted that there be no applause throughout the entire performance. Certainly, every effort was being made to create a religious atmosphere for the Passion Play. The audience settled itself for a new thrill.

When this Passion Play was presented far back in the thirteenth and fourteenth centuries, the audience was wholly and vibrantly Catholic. Those rude villagers had a robust love for Jesus. They thrilled in every nerve when He entered the stage in triumph, and they shed salty tears when He hung stiff and cold upon the cross. They formed a knowing and a feeling audience. They attended in that same spirit in which they assisted at a Solemn Mass. But this Hippodrome audience came as if to a Broadway knockout. Jews who reprobed every line of the text and every action of the story were present. Christians, too, were there; but many of them had to ask their wives who this Annas was, how Pilate got into the story, and what was the name of that hill where the

hanging took place. Such an audience could not thrill mentally or emotionally to the drama that was being unfolded. That was a false note in the production.

In the earliest presentations of the Freiburg play, the actors were monks and the theater was the church. A religious atmosphere saturated the performance. In the course of its history, it moved from the sanctuary to the public square in front of the cathedral and it was directed by the civic authorities. Thereby, the spirit of worldliness entered into it, and it degenerated so much that, at the beginning of the eighteenth century, it had become a puppet show with wax figures. The story goes that a pious Freiburger, named Fassnacht, about 1760, restored it to its former religious character. He made it again an act of faith and love. It remained such until it came to New York.

Morris Gest and David Belasco, it must be stated plainly, seem to have made a sincere effort to retain the sacred character of the play. They might have sacrificed scenes and dialogues, as was done in the "King of Kings," to allay racial and religious prejudices. Or they might have added empty pageants and displays in order to satisfy the zest of an audience that wanted scenic magnificence. There was, for example, a splendid opportunity for them to show what they could do in the scene representing the Court of Herod; but they permitted only one lone dancer to hold the stage for a brief moment. It is true that they did indulge in their penchant for pomp and profusion in many scenes; but these scenes justified the use of all the arts of stagecraft. As far as was observed, the producers did not tamper with the religious elements of the original play. Whatever of the spectacular was presented on the Hippodrome stage, seemed justified by the Freiburg tradition.

There could be no excess in the use of color, light, mobs or action in that scene when Christ was first welcomed by His people, waving palm branches and chanting hosannas. All the witchcraft of the modern theater could not equal the picturesqueness and the enthusiasm of the scene commemorated. Again, in the Council Chamber of Caiphas and before the judgment seat of Pilate, there was need for the lavish display of magnificence. So, too, on the hilltop of Calvary there was a free hand to be given to the artist and to the mechanician to reproduce a scene that could not be exaggerated. The germ for these pageants may be found in the simple narrative of the Gospel stories. Their elaboration on the Hippodrome stage was not false, historically or religiously. In some instances, however, there was artificiality and a senseless show for show's sake. It cheapened the dignified scene of the Last Supper to illuminate the chalice from within with a ruby light. And it was amateurish to show the angels in transparencies during the prayer in the Garden and at the Resurrection. Such slips were in bad taste. But on the whole, the staging of the Passion Play was not offensive to the religious or the artistic sensibilities of the Catholic. Whether or not it was a distraction depended on the individual.

As to the players themselves, they performed their sacred roles with the fervor of priests at a religious func-

tion. Adolph Fassnacht was the Christus. He had limitations, as any human being would have who essayed to personate the Saviour. But he created an illusion of what the Christus might have been; and he himself seemed to be filled with a sense of the dignity of his exalted part. Five other members of the Fassnacht family also played in important parts. These, and the other players, seemed to act with an inspired religious fervor. The Freiburg players must need be congratulated. They retained the text of their traditional play in all its integrity and with all its spirituality. They interpreted it as if they were enacting it before the high altar of a cathedral.

Unfortunately, despite their high spiritual endeavors, they could not evoke the effect for which the play was intended. They could not move the hearts of a Broadway audience as their ancestors did for a Bavarian audience long ago, or as they themselves might in their own Freiburg town. The witnesses to the great spectacle of the ages left the Hippodrome as cold and as worldly as they were when they jammed the entrances four hours earlier. They were, the majority of them, no nearer to the Christ. What they had seen and heard was something scenic, something distant or purely objective or exotic. They were not chastened in spirit, nor inspired by Divine love, nor even meditative. A Passion Play that does not produce a spiritual effect is a failure.

The audience was at fault. The setting of the play in a commercial theater helped the audience to be at fault. And the aims of the producers to utilize a sacred drama for commerce also put the audience at fault. Bourdaloue and Bossuet might preach to such an assemblage as that which gathered in the Hippodrome, but they could not reach the hearts; they would be admired only for their rhetoric and diction. Chrysostom might thunder at them, but they would be merely thrilled by his voice and his gestures. Paul might appeal to them with burning zeal; they would comment on his clever sophistry. Christ himself might walk on the Hippodrome stage as He did in the market place of Jerusalem; such an audience would sing hosannas in welcome to Him on Sunday, but they would cry His death-warrant on Friday.

Worldliness and commerciality are the worst enemies of religion. They creep, subtly and insidiously, past the barriers into the Church itself. They could not be banned from a Passion Play in the Hippodrome. Especially is this true when the audience was composed of Jew and Gentile, of Christian and Catholic, of the unbeliever and the devout. Before a purely Catholic audience, the Freiburg players might deliver their message effectively, even in the Hippodrome. But they cannot do so under the present auspices, despite the valiant efforts of Morris Gest to preserve the sacred character of the play while he made it a commercial success.

Enough of the sacredness of the drama, nevertheless, has been preserved to justify Catholics in attending the Hippodrome performances. It is my considered opinion that every Catholic in the city should see this Freiburg Passion Play. When all is said that may be said against the production, there remains this thought: it is some-

thing to have the Divine story graphically and reverently enacted before the eyes of the mixed populace of New York.

In bringing this play to New York, Morris Gest has had to face strong opposition. There is, first of all, the possibility of lawsuits, because of alleged prior claims on the actors, and again because of the laws forbidding the living representation of the Deity on the stage. But beyond that, his own people have practically disowned the producer as a traitor to his race. He has been most severely criticized in the *Jewish Daily Bulletin* and has been caricatured and berated in other papers. Writing in the *New York Evening Post*, Rabbi Silverman declared: "If I were a Christian I would hiss this debasement of the Christian religion from the stage. As a Jew, I denounce it as an infamous libel against the Jews of the time of Jesus." Later, he states that the play is an attempt "to revive old prejudices that the modern world is trying to live down."

Prejudices and bigotry, certainly, are reprehensible. But the events that transpired on the last two days of the human existence of Jesus are historic facts and religious dogmas. They cannot be changed, they cannot be compromised even in our modern world. They are offensive now, because He was an offense to those whom He came to save. He was a Jew. He was the Holy One of the Chosen Race of Jews. He cured blinded and palsied Jews, and raised Jews from the dead. He was welcomed by a frenzied Jewish people as the Son of David and the Messias promised by God. He did not abolish the Jewish law of Moses, He did not repudiate the Jewish prophets; He fulfilled the Old Law and announced the New. Why, through all the generations, have the children of the Chosen Race hated the great Teacher of their race? Why have they followed the lead of a few false teachers who misled their people at the critical turning point of the world's history? Why cannot they, now, follow those noble Jews and Jewesses—Mary, Peter, John, Magdalen and all the glorious company—that recognized the Saviour when He died and rose from the tomb? Why can they not turn back the years and be one sheepfold with one shepherd? It is God's secret, why the prejudices of some Jews on Good Friday have been perpetuated even until our own day, and why the adoration of other Jews on that same day has been perpetuated by the Gentile nations.

WEEDS

Above the barren whiteness of the snow
They fling their straggling lines, a spectral host,
Pale weeds; dim furry asters and the ghost
Of golden-rod, dry tansy-tufts that blow
And sway with frozen grace, a withered row
Of chicory whose heavenly blue almost
Had rivaled this bright sky; though crystal frost
Leaves brittle beauty where faint star-flowers glow.
Here tiny mendicants of heath and air
Find sustenance, sleek mouse, bold chickadee,
Breaking their fast on meager nibbled fare,
Slim dole dispensed from wayside granary.
Uncherished weeds! Yet fertile summer yields
Them as her hostages to these bleak fields.

AMY BROOKS MAGINNIS.

New Lessons from Mexico

WILFRID PARSONS, S.J.

NOW that the newest revolution in Mexico, the nineteenth in nineteen years, has about run its course, it is time to cast our eyes on that unhappy country and ask ourselves what new information we have about it, what new alignment of forces has taken place and what the immediate future is likely to bring about.

Several important changes have taken place. They will be listed in order.

The most striking, of course, is the great increase in the political influence of the United States over Mexico. The curious and paradoxical result of the events of the last year and a half is that the Calles Government, strongly nationalistic and almost fiercely anti-foreign, has brought on itself a foreign control stronger than any in ten years previous, while the Coolidge administration, definitely set against intervention, has by its own acts and those of its immediate successor firmly established intervention in Mexico as a settled policy, almost as much as in Cuba, Haiti and San Domingo. We may expect this movement to continue with accelerated strides in the months to come.

The next development is the disappearance out of the picture of the oil companies. Two years ago they were looked on by most people as the powers behind the scenes who pulled the strings, as the evil genius of Mexico, and the enemies of stable government there. This was not true, of course, and had not been true for some time. They had, it is reliably stated, nothing at all to do with the recent revolt, and in fact, have lost interest in Mexico, with the wells in Venezuela and Colombia flowing as they are. The truth is that they seem to be at present rather the victims than the villains. The figures in the case are instructive: In February, 1929, oil production was 3,130,229 barrels and exports were 1,208,721; in February, 1928, they were: production, 4,474,341 and export, 3,032,063; for the year 1928: production, 50,144,357 and export, 33,622,632. Compare these figures with those of 1926: production, 90,421,000 barrels, and export 80,719,000 barrels. The highest year in Mexico's history was 1921, the first year of Obregon's presidency: production, 193,398,000 barrels, and export, 172,268,000. The figures show a steady yearly decrease since then.

The significance of these figures lies in two things. We have been told that there has been an oil settlement. The truth is that the oil companies have given up and are pulling out of Mexico, since present conditions are too much for them. The second point is the marked decrease in Mexico's revenues, caused by this decrease of production, and the fact that by agreement the taxes on oil production and some on export were to have been applied to payments on Mexico's foreign debt. For the year 1928, nothing has been paid at all, the last payment being in March, 1928, to cover the last half of 1927.

The political situation was completely broken up by the murder of Obregon. A provisional President was appointed, rather than elected, and elections for President

are supposed to be held next November. At latest accounts they will be postponed, until the country can be "prepared" for new ones (the phrase is that of an ingenious newspaper correspondent). The only official candidates are Pascal Ortiz Rubio, former Ambassador to Brazil; Gilberto Valenzuela, former Ambassador to Great Britain, and José Vasconcelos, former Secretary of Education, who is negligible. Valenzuela is in hiding; he told too many truths about the corruption of the Calles regime, under which he served, and he is supposed to have joined the recent revolt. If they catch him he will share the fate of Gomez and Serrano, two former candidates to succeed Calles. He was the candidate of the Obregonistas, in whose name the recent revolt was fought. Aaron Saenz and Ortiz Rubio were the candidates for nomination by the "Grand Revolutionary party," Calles' creation, which held its convention on the eve of the revolt of Escobar. Saenz's candidacy was in charge of the younger Calles, who spoiled it—deliberately, some say—by bolting the convention, leaving Saenz high and dry, and his opponent, Ortiz Rubio, the candidate of the party. Calles, Jr., was rewarded by being made a State Governor. The hero of the suppression of the Escobar revolt, Gen. Juan Andrew Almazan, will probably be a candidate, if they don't "get" him before.

Politics in Mexico are intimately bound up in three factors: the army, the labor unions and the Agrarians. The "army," that is, the high generals, split up about evenly in the revolt; the troops and lower officers followed their respective commanders. The candidate who has the army with him always wins in the elections. The labor unions, or rather the famous CROM, successor of the *Casa Mondial del Obrero*, offshoot of our I. W. W., were the chief political support of Calles during his regime. Obregon's friends always accused the head of the CROM, Morones, of being the real author of their chief's death, although the actual assassin was a young Catholic artist. For that reason Morones went into eclipse. He was expected to emerge under Portes Gil, with Calles' backing, but the CROM began to disintegrate, until now it is almost nothing.

For this loss, Calles may be expected to compensate by filling the high offices of the army—he is now Secretary of War—with his own friends and thus will be able to dictate the next elections for himself or one of his creatures. His propagandists are preparing the American people through our newspapers for his succession as President. The remnants of the Agrarians, some of whom followed Escobar, and some of whom remained loyal, will be picked up by one or the other of the contending parties. The chief feature of the CROM debacle is that it marks the final failure of the Gompers policy, by which the A. F. of L. acquired great power in Mexico, and considerable influence because of this with our State Department.

The succession for the Presidency, because of the disappearance of Obregon, is due still to cause trouble in Mexico. On this subject, words of our present Secretary of State, Mr. Stimson, are apposite. He remarked in 1927 that revolutions are inevitable wherever government control of elections is so strong that the opposition has no chance, and the ballot is meaningless.

It is true that Mr. Stimson wrote this about Nicaragua, but it is even more applicable to Mexico. There will always be revolts in Mexico connected with elections, because under the radical politicians who have ruled for fifteen years honest elections are impossible. The reason these politicians have stayed in power is because they are supported openly by the United States Government. If there is logic in Mr. Stimson's words, that puts the responsibility for chronic revolts pretty close to us. And the recent special support the ruling social revolutionaries received by our intervention in the revolt against them is not going to make them any humbler towards their adversaries.

Public opinion in the United States is also an important factor in the situation, and every Mexican politician pays more attention to it than to public opinion at home. Now our public opinion on Mexico at present is compounded in about equal parts of ignorance, misinformation and prejudice. For this state of affairs our own newspapers are to blame, of course. They have been shamefully played upon by propagandists. Every dispatch from Mexico contains examples. Perhaps the managing editors are not so much to be blamed, for obviously they know nothing about Mexico and so cannot distinguish truth from propaganda. The influences that are brought to bear upon them are somewhat obscure, but the result is clear. In the recent revolt they were publicly humiliated constantly by having to print as news from the United States border daily handouts from Mexico City! The Associated Press actually "fell for" a story that the wicked rebels had imported those awful gambling machines into Juarez (!) and the returning Federals threw them all out (which, if true, was a real revolution in Juarez).

This brings us to the financial situation. The plain truth about the Mexican Government is that it is bankrupt, and has been for some time. The ever-impending and always-postponed "financial settlement" about which the papers speak from time to time really refers to this. Mexico's total funded public debt on January 1, 1928, was \$545,742,713.12: this represents both Government and railway bonds. Of this, \$535,606,566.20 was covered by agreements with the International Committee of Bankers whose chairman is Thomas W. Lamont, of J. P. Morgan & Co.; but \$234,660,470.58 of this sum was unpaid interest! From 1923 to 1927 inclusive, Mexico paid \$37,563,049.66; since January, 1928, it has paid nothing. Recently the proposal was entertained that Mexico unload its liabilities by handing over its railroads to private (foreign) management, putting the Bank of Mexico and the agricultural banks in private hands, and doing the same with the telegraphs (the International Telegraph and Telephone already owns most of the telephones). If

this is done, it will probably solve the problems of the bondholders—provided that labor and political conditions become stable, a faint hope—but it will certainly complete the economic subjection of Mexico to American capital. This in turn will insure more extended and indefinite political control. Incidentally, the Electric Bond and Share Company has recently acquired large public-utility interests, almost a monopoly, in Mexico; the copper and telegraph interests' holdings are known. A little consideration of the facts in this paragraph will explain almost everything that is mysterious in Mexico's recent history.

Three recent dispatches from Mexico City reveal the present status of the religious question. In a battle with General Gorozieta's *Libertadores*, the so-called Catholic rebels of Jalisco, the Federals took twenty prisoners; they were all put to death, "since there was no prison available." This was in an official Government handout. Now the news of the killing of prisoners from Escobar's armies has been conspicuously absent; after all, he was one of their own, while the killing of Catholics might be presumed in Mexico City to be approved by the like of those Americans who recently applauded in the House of Representatives the killing of a boy in a fleeing liquor car.

The second illuminating dispatch related that Mother Concepcion, accused of being the "intellectual author" of Obregon's death, had been sentenced to Mexico's Devil's Island, the Isles of the Three Maries. To make the news more palatable to American sentimentalists, it was said that the whip and "other forms of punishment" were to be abolished. Mother "Conchita" has been alone in the hands of a brutal soldiery for many months.

The third dispatch related that another group of Catholic Church buildings had been confiscated and turned over to low purposes, such as barracks and stables.

Here, then, is a partial picture of Mexico as it is today. Nothing has been said of the poor peasants who are driven like dumb beasts to fight and be killed as their masters will; nor of the loyal Catholics of town and country who still lose their property and often their lives if they are married before a priest, or have their babies baptized by him, or sneak into a stable to hear Mass; nor of the magnificent priests and still more magnificent women who are working together to keep the spark of faith alive in Mexican breasts. Of course, the newspapers will not recount any of this, even if they are allowed, for the telling of it might make that "financial settlement" still more dubious.

So the net result is that in two years Mexico has slipped rapidly nearer the abyss, politically, socially, financially and economically. What is the reason? It can be stated in two words: American intervention. We put into power the men who made the present ruin of Mexico inevitable, and we intervened to keep them there when on two occasions their downfall was threatened. That gives us a little responsibility in the matter, does it not? Of course, millions of dollars, billions rather, are involved, and the Coolidge doctrine of protection of American interests abroad may be expected to prevail. It was in exactly the same way that the British Empire grew in India and Africa. Cynical commentators abroad take for

granted that we are going to grow southward in the same way; they are merely marking off one after another the familiar steps in an old and oft-repeated story. The formula is that you deny that you are doing it while you are about it, and after it is done, you explain it on humanitarian grounds. But if our masters are determined that we are to take this course, they will do well to remember certain things. The principal one is that power brings responsibility. We have acquired the power in Mexico; when are we going to realize our responsibility?

Catholic Action in the Press

WILLIAM E. KERRISH

A POWERFUL, but at the same time neglected modern instrument for the spread of Catholic Truth, especially as it applies to the vital social and intellectual problems of the day—is the secular press of America. The newspaper goes into practically every home in the land; it goes into many homes twice daily. We find newspapers in every hotel lobby and library reading room. The message on its printed page is eagerly read by all classes and conditions of the American people, morning, noon and night.

What a mighty instrument for good or evil! It is an instrument which, in a certain limited, but definite and valuable degree, is at the disposal of Catholic laymen who know the fundamentals of their Faith and who possess a keen desire to make its truths known to others, who would not otherwise come into contact with Catholic teaching.

Letters to the editor are welcomed and published by a great many daily and weekly newspapers and other journals. Some newspapers such as the Boston *Evening Traveler* give a large section of their editorial pages to such contributions under such headings as "Readers' Forum." The Sunday *New York Times* devotes a special page, in the editorial section, to "Letters to the Editor."

Such letters, dealing with timely subjects of general public interest, cover a wide range of topics from discussions as to the origin of the human family to advice as to the making of flapjacks. The letters are given suitable captions written by the editorial staff of the newspapers themselves. Thousands of these contributions are published throughout the country every day, but very few are sent in by Catholic laymen, dealing with the great moral issues before the public mind today. This is not the fault of the newspapers, who now welcome letters on serious topics if presented in a logical and intelligent manner and especially from such a large body of the reading public as is constituted by Catholics. Sometimes editors do receive letters from Catholic laymen, couched in violent language and sent anonymously. Such letters are never published, and they do harm to the Catholic cause.

During the twelve years in which the present writer has been a Catholic he has submitted a great number of letters to the editors of daily and weekly newspapers and monthly reviews. The great majority of these have been published and some have been commented upon editorially.

Some have been reproduced in other publications. These letters have dealt with all manner of topics. Some have been controversial, some merely informative. They have treated, briefly of course, the Catholic position on family life, the rights of labor, Evolution, patriotism, and such basic questions. During the World War a number of such letters were published in booklet form. This is mentioned merely to show that daily newspapers will gladly publish letters from Catholic laymen, if presented in proper form.

The submitting of well-worded "Letters to the Editor" is thus a form of Catholic Action which is especially suitable to conditions in America, and is open to laymen everywhere. It presents a definite and worth-while opportunity to make the Church and her teachings better known and therefore better loved by all men of good will.

In preparing and submitting such contributions to the secular press, certain simple but basic facts should be kept clearly in mind. Failure to do so will result in non-publication of letters, or in difficulties with the official Church authorities, in case the letters are published. Every layman should fully understand that his contributions represent his own opinions as an individual Catholic, and not the official or even semi-official view of the Catholic Church. It makes no difference whether or not the layman writing the letters is of that variety loosely classed by the public press as a "prominent Catholic layman," he is not a trained specialist in theology and therefore not able to speak in the Church's name, except in the sense that every Catholic is a representative, for good or ill, before the world of the Church of Christ.

The tone of the letters submitted should be educational rather than controversial, generally speaking. Very few of the laity are fitted by training and intellectual discipline to enter into a controversy with a non-Catholic minister or publicist and bring glory to the truth. For this reason letters submitted should be couched in firm, positive language, but not in such language as to draw the writer into debates with professional lecturers and writers who will welcome such publicity for their own cause. A letter I would send to a prominent daily newspaper might start out something like this:

To the Editor of the (—): Sir:—The writer would like to point out, briefly, the attitude of the Catholic Church on the subject of divorce as he, an individual Catholic layman, understands it. News dispatches in your columns recently stated that So-and-so had obtained a divorce at the hands of the Holy See; the social position and wealth of the parties was mentioned and the inference might well be drawn by many, not acquainted with the Church's teachings, that the high position and wealth of the parties had influenced the Church authorities in their favor. Nothing is further from the truth. The Church's teaching on this matter is as follows: (Give it, clearly, briefly and concisely).

Letters do not have to be upon strictly religious subjects to do good and spread the truth. In fact, it is better for laymen in general to avoid moral or theological questions which require special training to handle, especially for the non-Catholic world. Such subjects as the "rights of labor," "Church history," the "problems of world peace," and a hundred and one timely topics may be treated from the Catholic basis, by a well-informed

layman. Patriotic subjects are especially fitting, and at this time when true patriotism is being attacked by internationalists and un-American pacifists, in the press and on the public platform, a straightforward declaration of the principle of patriotism is most timely.

If, out of the millions of Catholic laymen who have received a good fundamental education, only 100 in this broad land would fit themselves by prayer and study to make contributions to the press along the lines outlined in this paper, a great piece of constructive apostleship would be accomplished for God and country.

Here is a humble but effective form of proper lay

activity which has wide potential possibilities for the spread of Catholic truth to the non-Catholics of America. By means of such a lay apostolate of the press the golden light of the Faith and the gentle warmth of Catholic culture could be made to penetrate in some measure the national economy, and in God's good time play a part in bringing many nearer the sphere of the Divine influence which the Catholic Church alone does wield. Such Catholic Action by competent laymen would demonstrate in a practical way the gratitude which every Catholic should possess for having received the incomparable gift of the True Faith.

A Corporate Enterprise for Laymen

EDWARD F. GARESCHÉ, S.J.

THE growth of the Church in America is most impressive. We ourselves are scarcely aware how far that increase has proceeded. With 2,000,000 children in our schools, with nearly 4,000,000 patients coming yearly to our hospitals, with some \$200,000,000 laid out during the last ten years for parish schools, and far more than that amount expended for hospitals and other institutions, we have become the most important single group in the nation in our contributions to public service.

Meanwhile our parishes have grown and multiplied, our people have increased in means and in education, our numbers have grown tenfold in the last half-century. When His Eminence Cardinal Gibbons was celebrating the fiftieth anniversary of his elevation to the episcopate, he remarked to the present writer: "When I was consecrated Bishop there were in the entire United States 2,000,000 Catholics and about 2,000 priests. Now, within the active life of one man, we have grown to 16,000,000 people and 20,000 priests." The venerable prelate was conservative indeed in his thought of the number of our people. Twenty millions would scarcely have been even then the full sum total of American Catholics.

In the midst of all this growth and development the layfolk have played a noble and generous part. Not only is it true that from their ranks have sprung the clergy who led this growth, but they have contributed constantly the means to support it. In spiritual works, in parish activities, in Catholic education even, it is inevitable that the clergy should direct and lead. But the substance of the work and its material support must come in largest measure from the laity. They have responded to every worthy cause.

Yet, when one surveys the field of Catholic Action, that field which the present Holy Father has so much at heart, it is quite striking to observe that our Catholic laity have not, as a body, contributed any great, permanent, corporate enterprise of their own to promote the public welfare. Some powerful societies of laymen, like the Knights of Columbus and the Holy Name Society, have done notable things. The War work of the Knights is an outstanding contribution to the public welfare which will never be forgotten. The boy work of both organiza-

tions is likewise a public service. Yet these are the by-products, so to say, of societies formed for quite another purpose. They cannot be said to constitute a permanent, corporate public service, rendered by Catholic laymen.

But is such service possible and is it to be desired? Essentially religious activities must be in the hands of the Church authorities, and must be guided by those who are finally responsible for whatever rightly bears the name Catholic. Our schools, our parish activities, our missionary enterprises, all must be guided and directed by the clergy. Where then is there any opening for corporate service by laymen, who will actually manage and promote a great work of the Church for the public service?

There is such an opening, ready at hand, approved by the leaders of the Church, and offering to our layfolk an unexampled opportunity for public service. It is essentially a work for layfolk, and yet is of supreme importance both for the Church and the common weal. It is a task in which the laity is truly qualified to lead, in which everyone may find a share, and where every ounce of effort promises many pounds of fruitful service. The task to which we are pointing is that of organizing and promoting a really effective Association of our youth, a society to do under Catholic auspices and with Catholic principles the work which is being undertaken in part and very successfully by the Y. M. C. A.

It is now admitted on all hands that this is a work for the laity. In the various conferences which have been held of late to set on foot this lay movement, under the name, "American Young Men's Association," this conviction has been expressed, again and again, by leading members of the Hierarchy and by priests who represent the most authoritative trend of clerical opinion. "We must encourage this work," they have said again and again, "must help to keep it strongly Catholic in its ideals and principles, but to promote it, to manage its business side, to make it a material success, is the work of the laity themselves."

The experience of the non-Catholic associations which are constantly attracting our Catholic youth in such large numbers surely verifies this judgment. The Y. M. C. A. and the Y. W. C. A. are built up and continued by the

layfolk of non-Catholic denominations. The leaders in these associations frankly proclaim that their success has come from the fact that their business management has been drawn from lay sources. Though their policies and methods would not always suit the principles of management of Catholic enterprises, yet anyone must see that they have a wealth of experience, of successful management, which we cannot but take into account in any like enterprise of our own.

These associations are built squarely on the principle of trained, paid secretaries, some 5,000 of them for the men's association alone, who are guided in turn by boards of directors made up wholly or in great part of laymen. These secretaries in turn enlist the aid of lay volunteers, so that they have working with them at this time about a hundred thousand business men, grouped into many committees, who give of their spare time to help to carry on the manifold activities of the "Y." Through this businesslike organization and direction the material side of the work has grown to its present dimensions.

The material substratum and foundation of such enterprises is highly important. Unless they are managed according to business principles and made financially sound and physically serviceable, the work will come to nothing, no matter how excellent the motive. Now it is only the exceptional priest who has either the time or the talent for such business management, and too often such a one cannot be spared for this work because he is employed in still more necessary activities. But the numbers and the power of our layfolk are growing day by day and if they were to take up this work, with the approval and encouragement of the clergy, they could make it a solid success. The religious and spiritual side of the work, vast in its opportunities, will take up all the time and energy that can be spared on the part of the clergy.

But is it in accord with the principles of Catholic organization that such a work be the permanent and corporate undertaking of the laity as such? Of this there surely should be no reasonable doubt. The late Holy Father Pope Pius X, in his address to the Italian Bishops, emphasized the principle that while everything which bears the name *Catholic* should be under the guidance of the Hierarchy, at the same time the layfolk should have their due consideration and authority in those enterprises which form their portion of the work of the Church.

The whole subject of the welfare of our youth and the best means of organizing to promote it has been the subject of intense study for more than a decade. Out of this study, certain basic principles and conclusions have been arrived at, which seem to meet quite general assent. One of these is, that no existing society or group of societies can accomplish the task, for it is too large to be taken up successfully as a side line, and must enlist the whole energy of an organization made specially to undertake it. Thus even such a society as the Knights of Columbus, numerous and powerful though its membership is, could not organize our youth, unless indeed it transformed itself into a young men's association and thus gave up its present purpose.

Again, the organization, though for the benefit of youth, must be directed and sponsored by older heads. The reason for this is, that youth is essentially fluid and changing. The young man of today becomes the married man of tomorrow, and hence organizations sponsored and directed by young men are constantly losing their leaders and changing their membership. Besides, the very reason for having such organizations is a reason also for putting them under older direction. For young men need help, they cannot give it. They are in the period of building up their own character and fortunes, and have not the business experience or the financial backing to make such an enterprise a success.

What is chiefly wanted, therefore, to insure the success of such a movement, is a group of Catholic layfolk who are powerful enough to head the movement from the side of the laity, and devoted enough to give it the effort and energy which it requires. There is little doubt that with the required leadership the rank and file of Catholics will support such an enterprise, because the mere presence of the non-Catholic societies and the knowledge that nearly 200,000 of our Catholic young men and about half as many Catholic women are enrolled in their membership, is incentive enough for the ordinary man to help do something from the Catholic viewpoint.

Their efforts will meet ample encouragement from the Hierarchy. In an audience given to His Grace Archbishop Messmer, not long ago, the present Holy Father, whose interest in youth is so well known, said to His Grace that no one surely could doubt the approval and encouragement of the Holy See for such a work when it shall be presented to him. On the letter head of the American Young Men's Association, at the present time are to be read the names of three Cardinals, and many Archbishops and Bishops, who have approved the organization and its purposes, and have kindly consented to serve on the Ecclesiastical Board of Directors.

Steps are now being taken to gather together a powerful and representative Lay Board of Directors who will take the active promotion of the work in hand as their special task. A committee on Survey and Information, to secure accurate knowledge of the present situation, of the needs and opportunities, is now being formed, with another committee on Organization and Finance to attend to those very essential features of the work. No active steps are to be expected until a careful survey has been made and until the means are at hand for doing the work in a businesslike way. But, in the meantime, all those who have the interest of the work at heart may well take their share in praying for its success, and in doing their bit when asked to take an active part.

FLIGHT

I would not have your love less cold:
Yours is a sacred eminence;
Only for this my song is bold,
To slay itself in love's defense.

Yours is the silence of the snows,
Upon a peak detached, remote.
To rapt oblivion my lyric goes
Soaring heavenward, note after note.

MUNA LEE.

Education**The Training of Teachers in Service**

SISTER JOSEFITA MARIA, S.S.J., Ph.D.

WE have come to recognize that the heart of the school system is the teacher. The superintendent or principal who can succeed in bringing the ability of the teaching corps to a high level of efficiency, has made a wonderful contribution to the city he serves. If the teachers are strong and growing, the service will be vigorous.

Teaching is a practical art. Just as swimming can be taught only in the water, so teaching ability can be developed only in the classroom. From the standpoint of the larger, more permanent, aims of education no one is better fitted for the office of teacher than the Brothers and Sisters of our Religious Orders. The power of resourcefulness, of inventiveness, of doing much with a minimum of material, form vital parts of the equipment for teaching, and such things are the basis of the training of the Religious.

Three characteristics mark a successful teacher. Ability to manage, control or command external conditions, factors or mechanisms of the school, and knowledge of the subject matter and mind processes are characteristics easily stated. The third element is intangible, and yet it is the most vital asset of the teacher. Incapable of being defined, it is often referred to as "personality," "atmosphere," "inspiration." It is wholly subjective and cannot be imparted.

The first two elements, however, can be acquired, and the question that confronts the superintendent and the principal is: "How shall we secure the training of teachers in service?" To accomplish this task, the principal must be educationally wide-awake and growing, for she must be an inspiration and stimulus to the teachers. Secondly, she must make the teachers feel that she is but a cooperator in their work, that they must take an active part in every phase of it, else they will be automatons, mere cogs, and not integral parts of the educational machinery. No principal, no supervisor would wish her teachers to follow out slavishly her suggestions. What is desirable is that our teachers actively cooperate, that they participate in determining the objectives of the school, in suggesting ways and means, in setting up the standards, and in testing and evaluating the results of their work.

For this training of teachers in service, the most powerful means at the principal's command is the "Teachers' Meeting." We are not thinking of the formal assemblies which go by the name of "Teachers' Meetings." These are often shams. The teachers do the minimum of purposing and the maximum of passive acceptance, and the superintendent's or the principal's will is imposed on all, regardless of the teachers on whom the efficiency of the entire system depends. This meeting should not be for administrative but for educational purposes. The principal is not omnipresent, hence when changes are to be made in schedule, etc., the teachers should be given an opportunity of voicing their approval or disapproval.

They must be made to feel that the meeting is not a monologue, and that practical and helpful suggestions based upon practical experience are gladly welcomed. Teacher participation must be encouraged if the efficiency of the school system is to be increased. The various adolescent problems, vocational needs, commercial and scientific demands can be met only by the concerted action of the faculty.

A program for Teachers' Meetings or Conferences may profitably include:

1. Discussions of marking systems, home study, silent reading, teaching hygiene, training in manners and morals, socialized recitation, project method, opening exercises, assemblies, etc. Such discussions serve as an educational "clearing house."
2. Reports of visits to schools in the vicinity; of points of value to all acquired at educational meetings, attendance at universities, or in educational literature.
3. Demonstration teaching, followed by a teachers' conference.
4. Cooperative planning for a school enterprise such as an exhibit, a Parents' Meeting, a commencement program.
5. Reports of educational investigations by teachers. The principal should lead the way, organizing her teachers into working committees, if the number is large. As presiding officer, she should encourage participation, guide speakers into right channels, hold them to the point, and above all, keep the discussion practical.

The results of such gatherings, if properly motivated, are:

1. Teachers have greater interest in their work and feel that they are contributing to the common good.
2. The best in the system is made available to all.
3. Faulty methods can be impersonally scrutinized and eliminated.
4. An *esprit de corps* will be developed, without which the successful administration of any system of schools is impossible.

Frequently the principal devotes too much time to office work. This is a serious mistake. The principal's chief duty is to devote her time to a kind, sympathetic supervision of the work of the teachers and their pupils. Constructive supervision, namely, observation, analysis, cooperative planning, and systematic and periodic visitation, followed by a conference concerning aims and methods of the teaching observed, is the most effective means for improving teachers. Such supervision diagnoses a situation, finds the need, applies the remedy, and follows up the application of the remedy to see that it works, or in case of failure, to prescribe a different treatment.

The principal should work through suggestion rather than through criticism, and establish close personal relations by her commendation of what is good. Kindliness and sympathy, tact and a genuinely helpful spirit are more essential to a good principal than mere knowledge. She must, however, have a clear conception of what she wishes her teachers to do, and must be able to make her ideas clear to them. Further she should emphasize

results, measured not so much in terms of subject matter as in pupil reaction and development, and allow teachers wide latitude for developing the application of their own methods. Education will never become static; hence to keep pace with the progress of educational science, teachers must give due consideration to new method, even at the risk of being termed "faddists." One most desirable quality in a teacher is originality, and the principal must be careful not to crush it out by making a fetish of uniformity. Let us have uniformity in essentials, if you will, but freedom in details.

Sociology

In an Employment Office

CORNELIA M. HILGERT

ONCE I heard a lady say that she and husband had conducted almost their entire courtship in a railway-station waiting room. They wanted to be together, and to enjoy something inexpensive while together. Nowhere was distraction to be found as cheaply as in a large depot. I would say that an employment office might be equally fascinating to those who love to study human nature in their fellow beings.

One day lately I was waiting as second choice on a job that another girl had been sent out to see about. Very often one girl is sent out for an interview, and a second, having almost the same qualifications and wishing just the same sort of work, reports to the agency. Girl number two is held until a report, as to whether or not girl number one is accepted, comes in at the office. The place was a large oblong office where, at one end inside a little office fence, a gracious lady presided. As the girls arrived, they lined up for their interviews. The dispenser of jobs invited them in at the gate, one at a time.

Some went away immediately after speaking to the placer. This left an impression that they expected the other party to take all the trouble, while they were going about their other affairs. The wiser, or less busy, girls remained at one end of the room, pending a possibility of being paged for an interview with a prospective employer. A tinkle of the telephone might at any moment mean that one of those waiting would be called up, given a ticket, and wished good luck.

On the occasion of which I speak there were some forty girls and women sitting and standing in varying postures in the waiting portion of the room. Some looked hopeful, some grimly determined, and many could not hide their dejection. As varied as the postures and facial attitudes, were the ways chosen to spend the time. There was the usual variety in the way of reading matter lying about. Some availed themselves of it. Others found old, or made passing, acquaintances and chatted away. A common note was struck in many of the conversations. Briefly it was about "your luck and mine" in getting a position.

The talk of two girls near me especially interested me. I will name them Mabel and Agnes. They were of extremely different types. Mabel's face wore a sulky,

hard, sophisticated look. Agnes, on the other hand, was gracious and mild in manner and serene-looking.

At first it appeared that the two girls had both been on temporary work at the same place. Agnes very smilingly remarked that they were meeting sooner than she had expected. She certainly had liked that place, and would have liked her work there to be permanent. She supposed Mabel felt the same way.

"Indeed not. Mine could have been permanent, but I was tired of that stuff. I had to take dictation from too many men."

"But I would think that would be nice. Taking from several different persons would keep you from going stale on one man's vocabulary. I've never done stenography yet, but your job looked awfully interesting to me."

Mabel pouted, "Oh, I guess when everything's said, there wasn't much the matter with the place. I'm just restless and dissatisfied. I take a job, and then something doesn't just suit me and I quit. Then I stay home about two days and I'm on the mad hunt for work again."

She made a face, and pointing to her left hand went on, "I'm married, but I don't always wear a wedding ring. Some of these agency women and lots of bosses are so darned narrow-minded. I've lost out two jobs lately—had one already nailed, and had been told to report for work. I forgot to watch out, and the man spied my ring, and said he would have to cancel the arrangement. Their firm had place only for single girls."

"Well, I think that is only fair. You married girls have your husbands to provide for you. I'd like to say that some girls in this room are about frantic worrying about what's going to become of them if they don't get a place pretty soon."

With a saucy tilt Mabel answered: "Well, I believe in looking out for myself. Right now I've a ticket from another agency but I thought I'd see if she (nodding toward the placer's desk) could find me something better."

Agnes was quite sure that one ticket would make her at least momentarily content.

"Oh, but this is only a temp. Miss Maxwell said if I'd stick around until another girl reported as to whether or not she landed the legal I might get a dandy opening."

"But," from Agnes, "maybe some other girl is sitting at the other office waiting patiently to see if you took the temporary place. Maybe the poor thing needs it badly."

Mabel came back with "Say, girlie, I'm out to look out for myself. That's her funeral if she doesn't land something. I'm going to grab what I can."

"But you're not happy. You admitted that you weren't. Why don't you really make a home for your husband? I think you'd get over your discontent if you would take your marriage as a job and try to put your heart and mind into it. Besides babies are so sweet."

"Nothing doing on that maternity business. Not as long as I've my wits about me. I think that's an abominable fix for a woman to let herself get into. I can't stand to be around my married friends when they are expecting."

"Why, I'm just the opposite. I'm just as proud as anything to shop around the baby departments with my friends. It makes me feel really privileged to be let in on a beautiful secret."

"And that's not all, either," Mabel retorted, "in the year and a half that we have been married I've never once seen my husband as much as notice a small kid. If anyone calls his attention, he'll look once, and turn back right away to whatever he is interested in. Don't think he'd be any more anxious to have any than I am.

"Anyhow, we're not fixed for kids. It wouldn't be so hard, if we could give them things that would be as nice as what everyone else's youngsters had. But I'm not going to have my children, if I ever have 'em, wanting things we can't give them.

"If we both can keep on working for a few years we can start to buy a nice home and gradually we can furnish it as fine as anyone's. Then maybe we'll begin to think about babies. Not till then!"

"But," Agnes corrected, "you're calling a nicely furnished house a home. It seems to me you're confusing things terribly. I think a barely furnished room might be a true home if the spirit of love and content was there. There might even be seasons of material want and hardship, but unity and love would make it all endurable."

Agnes went on, "I like to think that when a fine man of character and brains comes along, and asks me to share his life even if he can only give me a few sticks of furniture, and we must live simply, babies will be welcomed.

Mother always has told us a lot about the happiness she and papa had pinching and scratching the pennies together to provide. They thought it a grand adventure. We didn't have many toys, but we had wonderful times. We made gardens every spring and we all had our own flower-plots and we were encouraged to see how lovely we could keep them. We did not compete with each other, but mama encouraged us to aim each year to surpass our last year's garden plot in neatness and good taste. So you see envy didn't enter our minds.

"And if we made sacrifices we sometimes pooled our savings, and then we'd get a Perry picture catalogue and decide on a nice print. Another time we'd vote for a new book, and have just oodles of fun choosing out of a long waiting list just which one it would be this time.

"If papa put in a spell of overtime at his job, unless we were particularly hard up he'd give us all a treat. I remember that just two weeks before he died he took mama and all seven of us to see 'Peter'."

Mabel arose. "Glad I ran onto you. Believe I'll tell her I can't wait for the legal any longer. Guess I'll go back and see about the temporary slip I've got here. Your ideas certainly do sound awfully sweet, but they don't work out in practice. Goodbye."

And so Mabel left Agnes and this guilty eavesdropper to their reflections.

Feeling that I had to break the silence, I asked Agnes how long she had been out, and if she now lived at home. I don't remember what she answered to my first query.

To my second she said "Yes." Then fishing among a woman's bagful of odds and ends of papers, stubs of pencils, etc., I disentangled a printed card that had a vacant side, and wrote an address of a personnel manager who, I thought, could use a good typist, and would appreciate her. The card happened to be that of a Catholic organization.

"Are you a Catholic?"

I hastened to reply that I was.

"So am I."

"I was hazarding a guess right along that you were a Catholic. One doesn't find many outside expressing such views nowadays, and quite a few nominal Catholics have fallen for Ben Lindsey's easy philosophy of marriage."

With Scrip and Staff

IN his graphic account of an East Indian missionary's trip across Africa, Father T. Gavan Duffy throws the sleeping-sickness on the screen:

The story of the "sleeping sickness" is the most ghastly tragedy of modern Africa. The disease swept in from the West Coast some thirty years ago, chiefly on the wings of the tsetse fly; this horse-fly, which dwells along the water courses, brings death to all domestic animals, and is the principal vehicle of the sleeping-sickness germ, which must have carried off a million Africans in the last two generations. It still makes thousands of victims yearly across just that belt of Africa that we travel. All the "commissions" and the laboratories and the regulations of the various governments have not availed to overcome it; and the natives meet it with supine despair; there are many stories of men and women, once clearly known to be suffering from this disease, being simply carried out into the jungle and left to be eaten by wild animals, or (which is far worse) by ants. I heard of one missionary being obliged to leave his Station and to go with most of his school children down to Brazzaville for treatment, because he himself and almost all his pupils were attacked by the disease. Whole villages, south of Lake Tchad, are empty, and the lands along the waterways of the Sudan, the Congo and Uganda, down to the East Coast, have all been cruelly depopulated. . . . With the great mortality from sleeping sickness a fatal restlessness has come upon the tribes. There is only one good word that can be said about the tsetse; it is our ally against Mohammed; for the Moslem infiltration into Central Africa is bound up essentially with herds and the pastoral life, so that it is blocked wherever, owing to the prevalence of tsetse, the cattle cannot live.

Sleeping sickness, however, failed to take hold of either Father Duffy or his stalwart companion, Mr. C. N. King, Vice-President of the International Harvester Company—pleasantly entitled the "Wee King"—with whom he made his four-thousand-mile ride across the heart of the continent in "Sir Charles," alias an International truck.

THE upshot of the trip seems to have been that this experienced observer became more awake than ever to what he considers as an urgent need of the missions in pagan countries, the training and equipping of paid catechists, and, as a corollary, an organization to that effect. A few quotations show his mind:

Correspondence reveals that, all over Central Africa (just as in all other missions) the great need is for more and better catechists and teachers.

Bishop Thevenoud, of Ougadougou, declares that "a mission

which is lacking in these modest but indispensable auxiliaries whom we call catechists is condemned to stagnation." He wisely adds that a large and compact force of them makes "an unbroken moral unit," with irresistible driving power. "The need of catechists is indeed so evident that one may rightly be surprised that up to the present there has been no special organization to maintain them, with a definite official title among recognized Catholic charities. The Protestants seem to have left us far behind by covering with well-paid teachers the countries that they seek to conquer."

From Msgr. Huys, Coadjutor Bishop of the Upper Congo, comes the following: . . . "How can the missioner, even by a couple of long trips each year under the deadly sun, reach all these pagans, especially as they are all more or less suspicious of the foreigner? Our only chance is in having, living in each hamlet, catechists taken from the people themselves and sure of their entire confidence."

Bishop Guichard, of Brazzaville: . . . "The only way in which we can reach the population around us is to occupy the country by means of catechists, who gather and instruct the catechumens, visit the sick, baptize the dying, spend their lives among the new Christians scattered in the midst of pagans—who, in a word, take the place of the missioner in those distant places."

"It is at those moments," concludes Father Gavan Duffy, "that the missionary life seems sordid, because it is thus paralyzed by its dependence on the Catholic world at large."

WE do not need to go to Africa to look for sleeping sickness, in the realm of the mind.

A recent French writer, Etienne Peyrebère-Garry, characterizes the extreme Freudian doctrine, by which every ordinary human instinct is reduced to terms of sex, frankly as a "pest." Impressed by the ascendancy of Freud in Germany, she undertook an inquiry as to whether there might be a counter-Freud movement in that country—a sort of Freudian anti-toxin, so to speak. The results were more encouraging than she had anticipated. One after another prominent physicians and psychiatrists assured her that Freud's day was approaching its sunset.

Dr. Bergmann, of Cleves, specialist in nervous disorders, remarked:

Freud has the merit of making us familiar with theories which were invented not by him but by Breuer. Serious physicians, including the psychopathologists are opposed to his psychoanalytic methods, particularly to his pan-sexualism.

To the question, "Do you know cases in which the Freudian method has injured the patient?" he replied:

I have exact knowledge of six instances, in which Freud's psychoanalytic method led to fearful consequences and to final destruction of the sick person. Professor Raimann, in his work on psychoanalysis, passes a scientific verdict on Freud which could not be more explicit.

Dr. Placzek, famous psychiatrist of Berlin, to the question, "Is there an anti-Freud movement in Germany?" replied:

Surely. One can even say that the majority of specialists reject Freud. We are glad to acknowledge that he has shown us new paths towards a critical consideration of emotional life. Psychoanalysis has taught us to know the subconscious. But critical medicine is not aware of any successful cures that are told of by the psychoanalytic physicians: certainly nothing that can be fit recompense for the huge expenses, the laborious investigations and the loss of time.

As determined opponents of Freud, Dr. Placzek named

Professor Bumke in Munich, Professor Oppenheim in Berlin, Professor Hoche of Freiburg—who characterized Freudianism as rapidly becoming merely a popular fad—Professor Kohnstamm, Dr. Apfelbaum of Vienna, Dr. Binswanger of Jena, and others.

Writing on "Quacks" in the *Forum* for May, Dr. A. A. Roback aptly points out:

The advent of psychoanalysis has been a veritable boon to the pseudoscientific quacks. Many years ago Freud foresaw what was bound to happen when his doctrines spread among the laity. On returning to Europe after taking part in the decennial anniversary festivities of the founding of Clark University, the fêted—and, in a sense fated—chieftain, flanked by his able lieutenant, Jung, and by his other aides, Ferenczi and Ernest Jones, reflected sadly on the imminent parasitism of the quack upon the branch of psychoanalysis. Plans were discussed to forestall any such imposition, but what are plans in the face of two such irresistible affinities as quackery and the science of the mind? With the advent of Freud and psychoanalysis, the whole region of the subconscious acquired an air of respectability which it was hitherto denied in educated circles.

The writer makes an interesting observation in reply to the question as to why the quack is so successful.

With due respect to Mr. Barnum, the birth rate is only one factor in the explanation. Judging from the harvests reaped in southern California, Florida, and other such paradises of the charlatan, we might even discover, paradoxical as it may sound, an inverse ratio between Barnum's birth rate and the general birth rate. In other words, there is likely to be a greater spread of quackery in those localities where birth control is practised than where East European birth rates still prevail. The reason is fairly evident. Where population is restricted, prosperity is rampant. Leisurely matrons and retired yokels are bent on acquiring culture. Lacking the critical faculty, they fall a prey to the army of intellectual Ponzi's.

Yet we are told that birth control, by its "selective process," is to put an end to imbecility, and establish a race of supermen and supercritics.

DOC FREUD might start fishing in the subconscious were he here to learn that the Pilgrim recently referred to the St. Paul's Seminary, in the Archdiocese of St. Paul, as in Minneapolis (an unconscious slip for Minnesota, which is a more general proposition). Thanks, anyhow, dear friend, for your prompt, even though anonymous correction. It shows that some good soul in that home of learning reads these quaint columns.

And, since corrections are in order, let me say that no subconscious gropings, but plain reason will make people send to the Wanderer Printing Company in St. Paul (Minn.), and enjoy the official report of last year's general convention of the Catholic Central Verein, at St. Cloud, Minn. Correctives to some prevalent quackeries are furnished, as well as valuable information.

At the same time, invitations are being sent out to the public to attend the seventy-third annual convention of the Catholic Central Verein and the National Catholic Women's Union which will take place July 14 to 17 at New Salem, Ore. The program of this westernmost convention of the Verein proclaims: "Catholic Action!—this call to battle will resound at Salem in this jubilee year of the Holy Father, with even more enthusiasm and courage than before, and will give our convention its aim and direction."

THE PILGRIM.

Literature

Modern Moral Reactions in Literature

ROBERT A. PARSONS, S.J.

IN her volume, "The Strange Necessity" (1928), Rebecca West condemns James Joyce not for immorality but for excessive sentimentality. And I have often thought that the sex-mad novelist and dramatist of our day could easily be convicted of literary (i.e. artistic) decadence, just as the "local colorists" of the 1900's were. These exalted local color over the larger interests of life; and their books become excellent guide books for various localities, but not novels. So, too, the sex-mad novelist, exalting sex over every other human and Divine consideration, falls into the same category of decadence. Doctor Collins in his "The Doctor Looks at Literature," says that these novels afford excellent material for the student of morbid psychology. If the "local colorist," because he spent all his efforts on local atmosphere, was a literary decadent, for the same reason the sex novelist should be so styled because of his exaltation of sex over the larger interests of life.

There have been many such attacks of a like nature, merely indirect, against modern immorality; but they do not answer the more pressing question: Why may not the critic be permitted to talk plainly about immorality, while the novelist may be allowed to talk the plainest immoral language? I am convinced that if the novelist or the dramatist would be convinced by right reason of the immorality of his craftsmanship, we would have little need of issuing police edicts against him.

Literary morality went out of fashion when Walter Pater announced his art-for-art-sake principle. And all the sad young men and women who tip-toed after him lifted pained eyebrows when the dreadful word *morality* was even mentioned in the same breath with art. What a heap of indignation did Max Nordau in his book "Degeneration" (1898), heap on their heads. From Frank Norris with his cry, "By God I told them the truth" (that sounds so silly today to the sophisticate), from Eugene O'Neill with his absurd nymphomaniacs to Aldous Huxley's latest insulting obscenity, the cry of the novelists and dramatists has been for more and more moral liberty. The chief prophet of the art-sakers in these late years is V. F. Calverton, an out-and-out determinist.

The tide of obscenity, I believe, was just on the ebb in 1922 when Professor Showerman wrote his pale essay in the *Yale Review*, "Art and Decency." I quote the professor: "We shall do better to regard realism in the portrayal of sex as an offence not so much against morals as against decency." That was supposed to be a brave thing to say in the year of grace 1922, whatever it meant. About that time Fred Lewis Pattee retired from the battle to his Sabine farm to reread Vergil and Horace, and to send consolatory letters to Hamlin Garland, the radical of the 90's, who felt "he was out of key with many of the present-day writers of fiction."

Since those days the Puritan, time and time again, has been put on the carpet to give an account of his literary

misdeeds. Professor Boynton in "Some Contemporary Americans" (1925), trying to please everybody by being facetious, remarks: "On the moralistic side I have nothing to say now, for the issue is clearly defined and the old ethical standards for better or for worse, are in the hands of the Babbitts and the Mores, the Shoreys and the Shermans." Evidently he is afraid to castigate the moderns because they might stick their tongues in their cheeks and shout: "Professor!"

Van Meter Ames in "The Aesthetics of the Novel" (1928), a relativist, is not at all alarmed. Why should he be? What is true, also moral, today, according to the relativist may be false or immoral tomorrow. According to his doctrine his book is likely to shuffle into oblivion at a strong change of popular opinion. Grant Overton in "The Philosophy of Fiction" (1928), has a few faint words to say in the chapter dealing with decency. To look for a solution from Doctor Collins is equally hopeless; from the standpoint of morality he is vague. Although he admits that he was revolted by D. H. Lawrence, and although he claims the dubious distinction of being the only one who has read Joyce twice, he never psychoanalyzed his soul to find out why he was revolted or why he was so bowled over when reading certain sections of Joyce. Rebecca West liked reading the book, but she hoped she would never meet such a character in real life as Solomon Bloom.

Two men so far have done signal service to literature: Paul Elmer More and Harvey Wickham. Both these men have dragged the hated word "morality" into the ring; and the sad young men and women, who nowadays are making an inventory of life's stock, may find in either of these men the Abraham to lead them from Proust, Cabell, Lawrence, Dreiser and Anderson, who are the novelists and poet laureates of the cities of the Plain. Mr. More in "Modern Currents," to sum up his opinions, says that "Manhattan Transfer" of Dos Passos might be described as an explosion in a cesspool; that Cabell is a pretentious four-flusher; that the greatest "American Tragedy" is the sad, soggy writing of Dreiser. Of Anderson, he writes: "The pity of it is that through indulgence, encouraged by evil communications, there has come about an almost complete impotence to check the flood of animal suggestions from his unconscious self"; of Sinclair Lewis "he is the crudest of the lot." As explained in my last article the young men are beginning to listen to Mr. More.

Mr. Wickham's "The Impuritans" is doubly devastating. His style (amused, urbane, sophisticated) and the content of the book (concerning the idols of the literary world) conspire in putting the question squarely before them: These men, your idols, because grossly immoral, are absurd; you have been reverencing them for the past twenty years. What are you going to do about them now? How long the sophisticated sex novelist can stand up against ridicule is matter for speculation.

"The Impuritans" has been reviewed by most of the literary papers so far, and the reactions to it have been instructing. In common language, "The Impuritans" is a "hot potato"; if the critic holds it he is burnt, if he

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drops it he might lose his dinner. After much hemming and hawing the critic of the *New York Times Book Review* admits the book is much needed; the critic in the *Saturday Review of Literature* says that it is open to a terrible counter-blast, but that the attack on Proust and Cabell is worth the price of the book. A reviewer in the *Philadelphia Record* says "that it is too—clever; and that Mr. Wickham has established much that is difficult to answer."

All of them are cautious; and all are a bit alarmed, because Mr. Wickham happened to praise the morality of the Catholic Church. You can see the unspoken thought in their minds: why could he not have written, like, say, Bert Leston Taylor, who summed up modern literature in

Jack must have his pair of Jills
Jill must have her pair of Jacks.

then we could have been amused and said to the next critic who came along, like the people St. Paul met in the market place at Athens, "May we know what this new doctrine is which thou speakest of?"

Yet the tide of pornography is decidedly on the ebb. George Jean Nathan in two recent articles in the *American Mercury* is sickened and revolted; St. John Ervine, in the recent article in the *Saturday Review of Literature* does not mince matters, for which he claims he is charged with being anti-semitic. Regis Michaud, in "The American Novel Today" (1928), says "The American esthete, model 1927, is much less bothered with erotica than his predecessor." A recent reviewer of Con O'Leary's latest pornograph tries hard to cover a huge yawn. Evidently the old dictum: Why may not the critic be permitted to talk plainly about immorality, while the novelist may be allowed to talk the plainest immoral language? is in for a bit of revision.

If the Catholic critic could only discover another Mark Twain, with the right slant on life, the reaction would be complete, because there would be lots of cold water and boisterous laughter flung at the sad young men and women. The definition of the Catholic critic that I gave in the last article, also needs a bit of revision. He ought to unravel the present ethical confusion. He needs to silence the guns of V. F. Calverton and Ernest Boyd. He ought to straighten out the entanglement of convention and decency and morality. He ought to make clear the confused ideas of physical and moral liberty, of physical and moral restraint. The moderns know pretty well that what brought on the confusion of the code of ethics was an over-indulgence of sex. But on one point they have been singularly silent; they never mention the moral effects of immorality. Who ever heard of them writing a novel or a drama on remorse of conscience; and yet remorse for misdeeds is written over every page of paganism except the pages of the later decadents. And the reason is plain; they have bad consciences. Charles Péguy, speaking for the young men and women of the days of the Great War, in "Notre Jeunesse," says: "Everybody in the modern world is unhappy." The only unhappiness that the Catholic critic knows of is the unhappiness of a bad conscience.

Swords and Roses. By JOSEPH HERGESHEIMER. New York: Alfred A. Knopf Company. \$3.50.

This is a book that is both literature and history. In it Joseph Hergesheimer carries his theme through the entire war between the North and the South. Without dwelling too long on the Macabre, he brings out many interesting and salient features of the great civil strife. If somewhat sympathetic towards the South, he is still fair to the North. The people of the North and the South, each, no doubt, had high ideals; but there was, and perhaps still exists, a difference between them of blood and deep-rooted, inherited traditions. The picture of the two great generals in their meeting at Appomattox, defines this difference better than any pen sketches of their characters possibly could. "The Confederate commander wore a fine new grey uniform, immaculate with gilt; his spotless boots had burnished ornamental spurs; his long, unstained sword was elaborate with jewels. A felt hat and buckskin gloves were on the table beside him." "Grant wore the common blouse of a private, dark blue flannel, only his shoulder straps showed his rank. His undistinguished trousers were thrust inside ordinary boots; he was without spurs or sword, and his blouse and trousers were thickly splashed with mud." To General Lee the act of surrender was a solemn official ceremony which demanded a *costume de rigueur*. It was Aristocracy surrendering to Democracy. Varina Howell Davis and Belle Boyd show the two extreme types of the womanhood of the South: the tender devotedness of the wife and mother, and the keen intelligence and alert political sense of the woman spy. Generals Lee, Beauregard, Sidney Johnston, were not the only military figures in bronze. The commanders of the North made sharp silhouettes against the dark clouds of dissension. If the South fought against great odds, the North soon realized that it had an adversary worthy of its steel; and both fought valiantly for what they considered a just cause. Secession, States' rights, slavery, perhaps these are questions that should or might have been settled eventually by other means. Yet when all is said for and against the institution of slavery, it should be remembered that while the wheels were turning slowly in the wilds of Africa, it was only those who escaped barbarism, even through the doors of slavery, who progressed along the lines of civilization. It is only by his contact with the white man that the Negro has attained the development which has been his accomplishment in the last sixty-five years. Mr. Hergesheimer shows the attitude of the soldiers who fought unwillingly, in the words: "I ain't mad with anybody. I don't want to fight." His book contributes a generous quota for the cause of peace.

O. B.

The Plunger. By E. J. DIES. New York: Covici, Friede. \$3.00.

The security and commodity markets today are unprecedented in size and extent. No one person of late has been successful in dominating any of the primary markets, while the past is strewn with the wrecks of those who made the attempt. Successful trading operations in this age have been achieved only through a banding together of financially able individuals and wealthy firms. But E. J. Dies writes of another day, another generation, sketching with interest a period when the general public knew little about markets, and trading and exchanges—and perhaps cared less. It was a time when a handful of keen-witted and none too scrupulous gamblers ruled the quotations that went singing over the wires. The author's hero is a certain Benjamin Hutchinson, a plunger if there ever was one, familiarly known as "Old Hutch," a man whose sole aim and ambition seemed to be aimed at cornering the staff of life. He did it. Of course, the price of wheat shot skyward, inflicting hardships on how many, the author does not say. A few went "broke"; many must have gone about their daily tasks with hunger gnawing at their vitals. But "Old Hutch" was neither a humanitarian nor a philanthropist. He was just the plain garden variety of gambler run wild. Today, because of changed conditions, the Plunger would not cut much of a figure; he would not even be called a

gambler; he might be characterized by the less opprobrious term of trader or operator. Mr. Dies provides a good story, but if any present-day operator (a new word for gambler) searches the pages for some inkling of "Old Hutch's" system or method, he will be disappointed. Perhaps B. Hutchinson had no recipe for avoiding the pitfalls of being trapped on the long or short side of a market.

P. P.

Bullets and Bolos. By JOHN R. WHITE. New York: The Century Company. \$3.50.

In this graphic account of an important American experiment, Colonel John R. White lives over again his days of danger and daring with the Philippine Constabulary in the earlier years of the American occupation of the Islands. The author retired from the Constabulary in 1914 with the rank of Colonel, having spent the preceding thirteen years variously in trailing outlaws through the mountains of Negros, fighting the Mohammedan Moros of Mindanao, administering the Iwahig Penal Colony in Palawan, and finally in organizing the Military Academy for Philippine Constabulary cadets at Baguio. Wisely, he indulges in no discussion of political theories concerning the Philippines, confining his tale to the epic in miniature of his own interesting experiences. The book shows that Colonel White has brought back from the Philippines a sympathetic appreciation of Filipino character. There is much homely wisdom in his few incidental remarks on the causes of social friction between the Filipinos and the Americans dwelling in the Islands. Those who are sincerely interested in the welfare of the Islands will search out carefully and ponder seriously over these roots of misunderstanding. The book gives a vivid picture of the high-minded and, at times, heroic efforts of the better type of American pioneers in the Philippine service.

J. F. S.

The Further Poems of Emily Dickinson. Edited by MARTHA DICKINSON BIANCHI and ALFRED LEETE HAMPSON. Boston: Little, Brown and Company. \$2.50.

The discovery and publication of this additional volume of Emily Dickinson comes to one as the glad echo of a voice silent for two generations. The poems are said to have been withheld from publication by the poet's sister, Lavinia, perhaps because of love lyrics among the number. Lavinia must have been a Puritan, indeed, to have found fault with these. But since the buried treasure is more interesting than the question of its burial, once the reader has the poems themselves, with a miser's largess, he forgets all else. Here again are the pensive soliloquies known to admirers of her other works. But, though written contemporaneously with them, these contain a deeper note, more of Emily and less of her garden; more of the heart and less of the symbol. The variety of moods and subjects she has vivified with her artful simplicity are almost as numerous as the poems themselves, but in the treatment of each she displays the same characteristics. No patience with ballast. No time for the beautifully vague. If a convention is embarrassing, she disregards it in a manner that makes the violation preferable to the rule. She has the accuracy of a scientist in the choice of her words and the inspiration of a musician in their arrangement. But the notes she strikes are not symphonic; hers is rather the curious melody of a violinist playing to himself and for himself, and by chance overheard. Without hesitation, her volume is deserving of a place on the year's five-inch book-shelf of distinguished poetry.

D. R. D.

BOOKS AND AUTHORS

With Our Educators.—From a practical angle and out of his wide experience in the field of education, Franklin Henry Giddings has some useful suggestions to offer regarding modern education in "The Mighty Medicine" (Macmillan. \$2.00). Unfortunately, after the fashion of Harry Elmer Barnes, he wanders far afield from his own specialty to discourse on things of which apparently he is decidedly ignorant. The early chapters of the volume abound in unwarranted assumptions, slurs against de-

nominational institutions of learning, ridicule of authoritative religion and, so far as Christianity is concerned, positive insults. He takes for granted that all religion is founded in animism, offers a naive but decidedly blasphemous interpretation of the story of Eve, accepts a thoroughly Modernistic theory of the nature of religion, and takes a stand regarding man's evolution which the better scientists have already rejected as unsound and which is rapidly going out of vogue. These things are noted less to emphasize the volume than because the author, as a faculty member of Columbia University since 1894, affords another exhibit of the dangerous and un-Catholic "education" Catholic students are exposed to in secular universities.

As a not invaluable contribution to the history of pedagogy, Robert Belle Burke has done into English, with annotations, the sixteenth-century compendium of Robert Goulet descriptive of the University of Paris. The elaborate title-page reads: "Compendium on the Magnificence, Dignity and Excellence of the University of Paris in the Year of Grace 1517, lately done into English by Robert Belle Burke for Josiah Harmar Penniman, Provost of the University of Pennsylvania, and to be sold by the University of Pennsylvania Press in Philadelphia, and in London by the Oxford University Press. MCMXXVIII" (2.50). At a time when so distinguished an educational leader as Dr. E. K. Rand of Harvard is advocating a return to the medieval *trivium* and *quadrivium*, and so many others are pleading for the restoration of religion to its proper place in our curricula, there is something particularly timely about offering this sketch to the public.

Now that group discussion on almost every important public policy has become a common feature in contemporary democratic life, it is natural that a technique should be growing up about it. In "Training for Group Experience" (New York: The Inquiry, 129 East 52nd Street. \$1.50), Alfred Dwight Sheffield has compiled a syllabus of materials from a laboratory course for group leaders given at Columbia University during the spring of 1927. It is a handbook of methodology that will furnish some helpful suggestions for those unskilled in the organization and direction of group activities and deliberations.

For such practice in elementary statistics as is needed to supplement classroom lectures, textbook assignments, and class discussions, and to aid students in obtaining a mastery of the technique involved, Robert Lee Morton has prepared "Laboratory Exercises in Educational Statistics" (Silver, Burdett). The little volume is the outgrowth of the author's experience in teaching statistics for several years, and has been successfully tested at Ohio University and elsewhere.

From the Foreign Press.—Of great significance, not only for the actual student of history, but for the student of Catholic higher education is the scholarly work by Prof. Emil Clemens Scherer, of Bonn, Germany; "Geschichte und Kirchengeschichte an den deutschen Universitäten" (St. Louis: Herder. \$5.75). In describing the beginnings and the development of German historical scholarship, starting with the Humanistic epoch in Heidelberg, Leipzig, etc., the extreme importance of historical study and teaching for the defense and preservation of the Catholic Faith is made plain. Dr. Scherer bitterly deplores the obstacles placed in the seventeenth and early eighteenth centuries by a too rigid adherence to scholastic forms, against the teaching of history and Church history in Catholic institutions, thus leaving the field to the Protestant schools. "The entire internal course of the period of the Illuminati might perhaps have been directed into other ways if the paths had not hesitatingly, but boldly and decisively been entered upon that were marked out by such men as Louis Vives, Melchior Canus, Peter Canisius, Robert Bellarmine, Caesar Baronius and later by Bossuet. The result was a 'cultural crippling.'" The author's judgment, however, against the Jesuit educators of the epoch for not recognizing as they should this particular need, though partially justified, and acknowledged by modern Jesuit critics, is much too sweeping, and at times not quite consistent with his own admissions. There is a valuable bibliography.

Ste. Jeanne-Françoise de Chantal offers her own spiritual teaching in the systematic synthesis which Père Mézard, O.P., has constructed: "Doctrine Spirituelle de Ste. J.-F. de Chantal" (Lethieulleux). These six hundred pages of faithful quotation may well serve those who wish to know the spiritual milieu of the company which formed Saint Margaret Mary.

It is not easy for even the well-read Catholic to know anything of the interior of Judaism. Graetz, Rodkinson, Schechter, Kohler, Margolis, none of them offer a precisely suitable introduction. The first Catholic effort at a comprehensive doctrinal and moral study of post-Christian Judaism seems to be the work of Père Bonsirven, S.J., "Sur les ruines du Temple" (Grasset), the fifth number in the collection "La Vie chrétienne." Père Bonsirven is a graduate of the Biblical Institute, and colleague at Enghien of such recent associates as D'Herbigny, Prat, Pinard de la Boullaye, Galtier. It goes without saying that the book is serious and scholarly. The treatment is largely adapted to the French milieu, in which a Jewish renaissance is evident; but metropolitan pastors in America can profitably study the chapters on the Heavenly Father and King, on private and public worship, on the Jewish family, and on Jewish moral theology.

Religious By-paths.—Because of the thoughtfulness of their composition, the doctrines they elaborate, and the principles of morality they uphold, patristic writings invariably afford instructive and profitable reading. With the decline of familiarity with Latin and Greek these storehouses of knowledge are daily growing less accessible for English-speaking readers. In consequence it is gratifying when one finds F. A. Wright offering in the "Fathers of the Church" (Dutton. \$4.00), selections from the Latin Fathers. Tertullian, Cyprian, Arnobius, Lactantius, Ambrose, Jerome, and Augustine are all drawn on. Quite naturally their stylistic qualities may not be adequately appreciated in the vernacular. At the same time, Professor Wright gives a very readable translation sufficient to suggest the rhetorical beauty or the rhetorical virtues of the originals. It is regrettable, however, that with the copious material from which he might choose several of his selections are far from representative, which makes one suspicious that they were chosen rather for their publicity value than for their intrinsic worth.

"Young Luther" (Macmillan. \$2.00), by Robert H. Fife, offers a not uninteresting portrayal of the incidents that marked what the author calls "the intellectual and religious development" of the leader of the Reformation up to 1518. It is an attempt to analyze the subjective Catholicism to which the monk proved renegade, and to establish, so to say, a justifying basis for his defection. The volume, however, is markedly inconclusive so far as explaining Luther's psychology. On the other hand, it is not an uninteresting or unfair sketch of these important years in Luther's life. Rather one is led to wonder the more how having made such an apparently good beginning, so distinct a change should have taken place. Luther's emotionalism may explain some of it, but it does not offer the entire solution.

While the practical aim of "My Neighbor the Universe" (Putnam. \$1.50), by L. P. Jacks, namely, "do thy best within the limits of thy vocation" cannot but gain universal approval, the book as an ethical study is fundamentally wrong in its assumptions and a perversion of traditional moral principles. Society, according to Dr. Jacks, includes even the animal world and the whole realm of inorganic matter, and he would stress duties and obligations on the part of man to these latter, though right reason dictates that there can be question of an ethical code and of moral conduct only where rational creatures are concerned. This morality would make man not the lord of creation but its servant; it would substitute for Christ's definition of neighbor "the organized totality of existence"; it would not differentiate between such duties as using language articulately and correctly, and not taking another's life. Between matter and spirit the author tells us "there is no absolute distinction." And again: "The man and his acts are not two but one."

Golden Gospel. The Buffer. The Person Called "Z." The Brand of the Sea. Son of the Gods.

A delightful bit of quaint moralizing is given in the "Golden Gospel" (Macy-Masius. \$2.50), by Gabriel Scott. The book is translated from the Norwegian. In the form of a legend, somewhat reminiscent of Hans Christian Andersen, the story is told of a visit paid to the earth by the Lord and Saint Peter, since the latter had learned from a recent arrival in heaven that quite a number of things were out of joint in the terrestrial regions. St. Peter's varied experiences are humorously told, and go to demonstrate the ways of God's Providence and the danger of too drastic reforms. The author's own experiences with Lutheran Parsons seem to fill him with an antipathy to clergymen in general and there are frequent railings against "theologists," theology, priests and clerics, who are represented as decided mar-joys. These prepossessions detract from the general effect of an otherwise charming parable.

In none of her subsequent novels has Alice Hegan Rice reached the high level of charm and entertainment offered in her "Mrs. Wiggs of the Cabbage Patch." That was a story long to be remembered. Her latest volume, "The Buffer" (Century. \$2.50), is a pleasant novel, as novels go, but not comparable to "Mrs. Wiggs." The leading lady is Cynthia Freer, who serves as the directing genius in the affairs of an old Southern family. She sacrifices her own peace and love in order to make easy the freedom and romance of some members of her family against other members. Finally, when all the more dependent and weaker relatives are disposed of happily, she realizes that she can follow her own career. But even thus, she seems destined to become once more "the buffer" for a new group in a far-distant clime. The novel is written with a well-defined sense of humor and with an equally keen feeling of the responsibilities of life.

"The Person Called 'Z'" (Dial. \$2.00), by J. Jefferson Farjeon, is frank melodrama, thrown against the peaceful backdrop of an English village. It introduces the brave and lovely Valerie Thomas, and her providential squire, Dennis Sherwood, handsome, carefree, knightly and noble. The conspirators against their happiness fit into the received grooves of police officers, detectives, blackmailers and assassins, but the main characters are fresh and friendly, the conversation is good, the plot simple but adequate, the happy ending inevitable. It is a "nice" book, fairly transparent, and a considerable relief after the heaviness of "soul analyses," called novels, which have flooded the market, almost making one forget that a story-teller's first function is to tell a story.

Despite the present-day flair for psychological novels, one cannot recommend "The Brand of the Sea" (Century. \$2.50), as a story. Knud Andersen makes a study which is searching, complete and thoroughly morbid. Reinar Graadyb, emerging from an obscure background which never becomes quite clear, dominates the book from cover to cover. He just fails to win sympathy. He is young, he is tragic, he has dreams, he has adventures; but he is a bit of a poseur, he lacks balance. He studies human nature, but he is devoid of humor. The result is a kind of diary, darkened by remorse, emphasizing the failures of ambition, friendship, love of bravery, as torches lighting the way to peace. It is not a pleasant book; and, though realism is the aim of every page, it is not achieved in the narrative as a unit.

Rex Beach tells an unusual story in "Son of the Gods" (Harper. \$2.00). Here the reflexes of two diametrically opposed civilizations clash in the soul of a modern young American. The interior conflict colors his whole career, blights his romance, sours his disposition, unmans and disillusionments him again and again. The author seizes the opportunity to drive home what is evidently a favorite and well-thought-out theory on the merits of Oriental culture and morality. He is daring enough to give us a "Chinese" hero, and clever enough to enlist our sympathies with this "son of the gods," despite our natural Western prejudices. In evolving his theme, however, he insists rather too heavily on the debasing and criminal aspects of our civilization. His points are clear, but they are not adequate. We get far too many shadows.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Is a Juvenile Standard Required?

To the Editor of AMERICA:

It was a relief to read the cultured Catholic point of view, as expressed by Francis X. Talbot, S.J., with regard to "Other Ways and Other Flesh," in the issue of AMERICA for April 20.

In describing the village life of such a primitive community as that of Rankweil in Mrs. O'Shaughnessy's book, it would be impossible to give the true atmosphere of the people's lives and omit the simple, natural things—unless, of course, a *very* juvenile standard were required.

The book is a thing of beauty from beginning to end.

Buffalo.

J. H.

Life

To the Editor of AMERICA:

I was positively stunned at the letter from the *man* who calls himself a Bostonian, inveighing against two splendid books chosen by the Catholic Book Club, just because birth figures in both volumes. Never did I realize how gentle Father Talbot is, till I saw his reply. Out on such dovelike cooing!

Praeder O'Donnell's book is a page from life; a letter from an Irish nun to me shows me how true that novel is. It is like René Bazin; like Hugo Wast's "Peach Blossom," which, honest though it be, I have just turned down as unavailable for our Philadelphia Catholic Booklovers' Guild—because of possible protests from minds like the Bostonian's. Such books cry aloud the wrongs of the poor—I presume there are no suffering poor today!

Had the Bostonian been in my rectory last midnight, here is what would have shocked his modesty: A frantic mountaineer father (it is the poor who are giving us the babies) screaming till he was hoarse over my terrible country phone: "Doctor, hurry! do, for God's sake, hurry! The baby may be born before you get there!" A country physician coaxing a wrecked old Ford to hasten, hasten in God's name! And beside the church, under the scattering blossoms of the wild cherry, another little grave that I ached over five days back—the inmate of that just two weeks old.

People like your rebuker don't know the meaning of life at all. I pity such neutrals.

Orrtanna, Pa.

(REV.) WILL W. WHALEN.

Prohibition, Temperance, Total Abstinence?

To the Editor of AMERICA:

I have read your recent articles and correspondence on whether they are going to stop drinking and when, and I raise the humble inquiry: who is now or has been espousing temperance for the past ten years? In my not too remote childhood, the pledge taken at Confirmation was a topic of conversation long in advance of the event and quite frequently referred to afterward. At eighteen or nineteen, it was proper to boast that it had not yet been broken. I am no Mabel Willebrandt checking up Confirmation classes as if they were Federal prisons, but I should say that the devastating little wretches who pretend to carry hip flasks never took a pledge and certainly do not know what it means to keep one.

Then in my less remote youth and adulthood, the sermon on temperance was always the *pièce de résistance* of men's mission week, just as marriage night drew out all the ladies. Denied the zeal of newspaper photographers, I do not follow men's missions, but I have not heard a temperance sermon beyond a few sarcastic remarks the Sunday after New Year's, and once a warning the Sunday before, since Mr. Volstead's mighty pen turned all intoxicants into well water. . . .

So much for the plebeian masses. What of our Catholic colleges? . . . Listening to a young undergrad, I was urged to believe that his Alma Mater had severed all connection with the city

water main, and that libation, laving, laundry—alas samee hard likker. . . . He really seemed anxious to convince me that Catholic college boys could drink as hard as any member of a Nordic institution or a non-sectarian university. . . .

Now the thing I do not understand is why we need to observe the Prohibition law in the same manner as other people do. This State permits divorce, but Catholics neither practise divorce, nor go around pretending they do. We have a Catholic consciousness about Friday abstinence and Sunday Mass until it excites less comment for a Catholic to conform than to disregard. Why not a Catholic consciousness about total abstinence? . . .

Would it not be possible for us to start in with an Irish consciousness about total abstinence? "You drunk? I thought you were Irish?" From there, we could progress to: "What, you drunk? I thought all Catholics *had* to practise temperance?" Then to hear our Catholic college boys expatiate: "Likker? No, thanks; it isn't done with us, you know." *Hac dies quam fecit Dominus!*

Albany, N. Y.

L. REILLY.

Donn Byrne

To the Editor of AMERICA:

As one of the admirers of the beautiful Celtic writing of Donn Byrne, may I be so presuming as to disagree with anyone whose name is adorned with the distinguished title of "S.J.?"

I was not so fortunate as to have read the article by Andrew Malone referred to by Father Kenny in his letter in the issue of AMERICA for March 30, but by mischance I stumbled across that by John J. Downey in the February *Catholic World* and it left an unpleasant taste in my mouth, though agreeing with him and with Father Kenny regarding "Brother Saul." Why? Because among the many teachings of the good Sisters of Charity who directed my girlhood years the maxim *De mortuis nil nisi bonum* "led all the rest." Even though the statements made by Mr. Downey and your correspondent are true, what is the necessity for broadcasting them? That Donn Byrne was a renegade Catholic was unknown to me until I read Mr. Downey's article; there were probably hundreds of his admirers in like situation. I took him to be a non-Catholic Irish-American, a poet, beauty-loving, loving above all the island home of his forefathers, and by the magic of his pen making real for countless thousands of us the beauty of the land from which our grandsires gallantly and bravely sailed away. Donn Byrne made me see the hawthorn as I have not done since as a child I heard my grandfather glowingly describe its loveliness. He pictures the kindness and generosity of the Irish race but he gives them the "defects of their qualities," too. I have erased "Brother Saul" from my memory, but the charm and beauty of "Destiny Bay" will endure with me.

I congratulate AMERICA on the "absence of any censoring note."

Should we rather not say for him a *Requiescat* and leave the rest to God?

Washington.

MARY EMILY KING.

A Lost Purse and a Relic?

To the Editor of AMERICA:

A fellow-worker recently found a purse in which, among other articles, was what seemed to be a relic or a memento of Father Pro. If the owner can identify it, it will be returned.

Brooklyn.

EDWARD J. MULLIGAN.

[Inquiry may be addressed in care of the editorial office of AMERICA.—Ed. AMERICA.]

Mark Twain

To the Editor of AMERICA:

The Mark Twain Society is offering a prize of ten dollars for the best anecdote on Mark Twain. Contributions (which may be sent in care of me) should reach here not later than June 1 of this year.

Mayfield, Calif.

CYRIL CLEMENS.